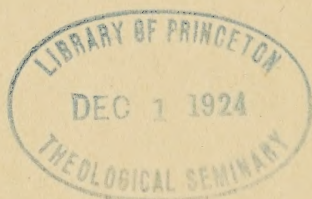


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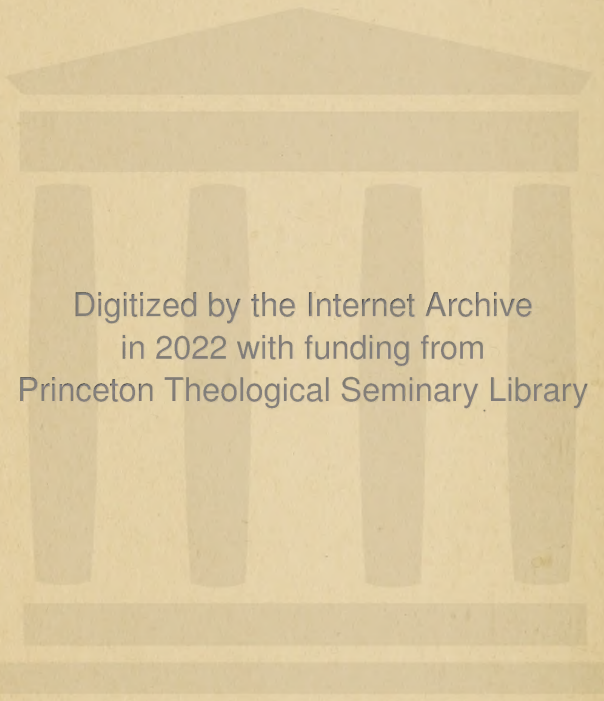
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CHAOS

Martin J. Scott
S.J.



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CHRIST OR CHAOS

BY
MARTIN J. SCOTT, S.J.



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FOREWORD

These pages are the A B C of the Christian Religion. Each page could be enlarged into a volume. The aim is a treatment, terse, clear, and proof against every argument of false science and philosophy.

The issue to-day is fundamental. So-called Modernists reject a fixed Creed, and miracles. They want a religion which will change with time and circumstances, and which does not recognize miraculous happenings.

But Christ *delivered* to His Church a fixed Creed, and Christ Himself was the greatest of all miracles; the Apostles instructed by Him *preached* a fixed Creed; the Church with whom He promised to be until the end of the world has always *taught* a fixed Creed. If Christ is not God let us be done with Him and relegate Christianity to the realm of myths. But if He is God let us respect His word and give Him credit for knowing and teaching Truth. Truth never changes. Only error needs alteration. "You change therefore you have not the truth" is a philosophic dictum. In the witness stand a test of truth is fixity. Chemical laws do not change, yet that

does not make chemistry unprogressive. So the Creed of Christ, which never changes because truth never changes, is not unprogressive because it is fixed. Christian civilization is proof. Think for yourself.

PRELIMINARY

“Nature declares that there is one ever-acting Creator and Ruler.”

LORD KELVIN, Presidential Address, British Association.

“Nature being subject to law cannot, therefore, be God. She is the wondrous product of His Almighty Will. Thus the will of God is everywhere expressed by the laws of nature, since these laws originate from Him.”

LAMARCK, Father of Organic Evolutionism, *Système Analytique*, p. 43.

“It seems to me that *Creation* in the ordinary sense of the word, is perfectly conceivable. I find no difficulty in imagining that, at some former period, this universe was not in existence, and that it made its appearance in consequence of the volition of some preexisting Being.”

HUXLEY, *Life of Darwin*, II, p. 187.

“The existence of a Being endowed with intelligence and wisdom is a necessary inference from a study of celestial mechanics.”

SIR ISAAC NEWTON, *Principia*.

“Design is altogether unmeaning without a designing mind. The study then of the phenomena of nature leads us to the contemplation of a Being from whom proceeded the orderly arrangement of natural things that we behold.”

SIR G. G. STOKES, *Burnett Lectures*, p. 327.

“Our noblest attributes as men are ours because they are essential constituents of the image of Him who in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist.”

CLERK MAXWELL, Address to British Association.

“Shall we possess these things and God not possess them? Let no worthy human attribute be denied to the Deity. Whatever worthy attribute belongs to man, be it personality or any other, its existence in the universe is thereby admitted, we can deny it no more.”

SIR OLIVER LODGE, “Hibbert Journal,” Jan., 1903.

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Excerpt from "Boston Transcript," May, 1924. 267

TO THE NON-CATHOLIC READER

Truth asks only an impartial hearing. Nevertheless sometimes it is hard for non-Catholics to give the Catholic Church this impartial hearing. This is due to various causes, mostly to misrepresentation and environment. Hence, from non-Catholics themselves, I am presenting corroboration of what is here set forth.

Each subject treated will be accompanied by statements from exclusively non-Catholic sources. No institution in the world has called forth so many and such high tributes from without as has the Catholic Church. These tributes are given by persons distinguished in the literary and scientific world. They should carry great weight with those outside the Church, since they represent the result of rigid investigation by scholars not at all interested in being champions of the Catholic Church.

Such an accumulation of non-Catholic testimony for the various truths which constitute the Catholic creed should certainly cause serious reflection in every one who desires to embrace the truth at whatever cost.

NON-CATHOLIC TESTIMONY

"I am convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness."

Life and Correspondence of T. Arnold Stanley,
I, p. 151.

"It is high time that, without any prejudice in favor of the Catholic Church, the nonsense which has been foisted on to the public by men interested in suppressing the facts should be exposed."

HYNDMAN, *Historical Basis of Socialism in England*, p. 15.

"When Protestant ministers speak of the Roman Catholic Church, it is perforce to speak in condemnation of her. I propose to assume the unprotestant attitude of saying some things in the way of respect and veneration of her wonderful ministry to the centuries of human life. In all fairness, it must be admitted that popular ignorance, superficial knowledge and malicious slander have misrepresented her teaching in many instances."

REV. T. B. THOMPSON, Plymouth Congregational Church, Chicago.

"There is not, and there never was on this earth, a work of human policy so well deserving of exami-

nation as the Roman Catholic Church. . . . She saw the commencement of all the governments, and of all the ecclesiastical establishments that now exist in this world, and we feel no assurance that she is not destined to see the end of them all."

MACAULAY'S *Essays*, Ranke's *History of the Popes*, III, p. 303.

EVOLUTION

It is not uncommon to hear it said that Darwinism is the same as Evolution, and also that Evolution is opposed to Christianity. Evolution is not Darwinism nor is Evolution as a scientific theory opposed to Christianity. Evolution existed before Darwinism, and now that Darwinism, as will be shown presently, has been rejected by the foremost scientists of the world, Evolution continues to exist as a scientific theory.

Evolution is only *a theory*, it is *not a fact*, as will be made evident. As proof that it is only a theory, we need only say that it is continually changing.

In the last eighty years there have been three distinct phases of Evolution. A fact never changes. Evolution is, therefore, only a theory, as we shall see directly.

Science has affirmed many dogmas which time has disproved. Until recently Spontaneous Generation was a scientific dogma. Now every scientist knows its impossibility. Only a few years ago it was a dogma of chemistry that the atom was the final constituent of matter. Now that is all changed by the theory of electrons. And so it goes.

Revelation can grant everything that the scientific theory of Evolution has proven,—there is no antagonism between Christianity and the scientific theory of Evolution. Fifteen hundred years ago St. Augustine, one of the greatest intellects in the history of mankind, and a great Churchman, taught a scientific theory of Evolution. Wasmann, one of the foremost Evolutionists of modern times, is a Catholic priest. It is only when false champions of Evolution attempt to use it as a weapon against religion that evolution is made to appear antagonistic to Revelation.

To show that there is no antagonism between Christianity and the scientific theory of Evolution, I quote the words of one who has written over thirty volumes on Evolution, and who is one of the foremost authorities in the world on biology: "Human knowledge and the Christian faith are not opposed to one another. Both are streams flowing from one original source, from one and the same infinite, eternal and divine wisdom. This wisdom cannot contradict itself, although it may address us now in one, now in another language. Hence I am firmly convinced that there can be no real contradiction between Christianity and science. I appreciate fully the zeal with which scientists are carrying on their investigations into the primitive history of the human race; and provided they do so in accordance with scientific procedure, I have no reason at all for pro-

testing. Whatever science reveals I shall accept without reservation, but the case is entirely different with phantoms of the imagination set forth as facts. If we assume that God is the Creator of all things and that the world created by Him has evolved independently and automatically, we have actually a greater idea of God than if we regard Him as constantly interfering with the working of the laws of nature. Let us imagine two billiard players, each having a hundred balls to direct. The one needs a hundred strokes in order to accomplish his end, the other with one stroke sets all the balls in motion as he wills. The latter is undoubtedly the more skillful player. . . .

“St. Thomas stated long ago that the force of any cause was the greater the further its action extended. God does not interfere directly in the natural order where He can act through natural causes. This is by no means a new principle, but a very old one, and it shows us that the theory of Evolution, as a scientific hypothesis, is perfectly compatible with the Christian theory of the origin of things. According to this view, the evolution of the organic world is but a little line in the millions of pages contained in the Book of the Evolution of the whole universe, on the title page of which still stands written in indelible letters, “In the beginning God created Heaven and Earth.”¹

¹ Wasmann, *Problem of Evolution*, pp. 20, 84.

This is the statement of a learned Churchman who is also a great scientist. There can be no antagonism between Christianity and scientific Evolution. The only antagonism comes from false champions of either Church or Science.

The field of the scientist is the assembling and classification of data and the investigation into the proximate causes of things. Some scientists leave this field for that of speculation. The field of science is the *what* of things, and their immediate cause, and the field of philosophy is the *how* of things, their ultimate cause. It is when the scientist leaves his own sphere and enters that of metaphysics that he is apt to go astray. A man may be a skillful surgeon, but a very poor lawyer. If a renowned surgeon should give a legal opinion, trusting to his reputation as a surgeon for its acceptance, he would be ridiculed.

Scientists are continually doing this very thing. The ultimate *how* of things is something outside the investigation of physical science. This ultimate *how* of things can only be discovered by metaphysics, if at all. It is the scientist who plays the metaphysician who is apt to oppose science to Revelation. But in reality there is no opposition of science to religion. Science cannot pronounce on the beginning of things because there are no data to go by. "Science knows nothing about the origin of matter."¹ Scientific

¹ Sir Oliver Lodge, "Lit. Rev.," Feb. 23, 1924.

evolution therefore is only a theory, a speculation. Christianity is a fact.

NON-CATHOLIC TESTIMONY

A Recent Proclamation on Science and Religion, Washington, D. C., May 26, 1923

"We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for, in fact, they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other.

"The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress and the happiness of the human race.

"It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent

matter, culminating in man with his spiritual nature and all his Godlike powers."

Signed by forty distinguished Americans, including the following: Charles D. Walcott, President of the National Academy of Sciences; President Angell, Yale; President Burton, University of Chicago; Dr. William J. Mayo; Fairfield Osborne, President of the American Museum of Natural History; Professor M. Pupin, Columbia; Professor George D. Birkhoff, Harvard; Director Noyes, California Institute of Technology; Professor William W. Campbell, Director of Lick Observatory.

"Man is the one being who can appreciate the infinite variety and beauty of the world, the one being who can utilize in any adequate manner the myriad products of its mechanics and its chemistry. Man is the only being capable, in some degree, of comprehending and apprehending the foreordained method of a supreme mind. That is surely the glory and distinction of man—that he is continually and steadily advancing in the knowledge of the vastness and mystery of the universe in which he lives. We are forced to the assumption of an infinite God by the fact that our earth has developed life and mind and ourselves."

ALFRED RUSSEL WALLACE, Co-discoverer with Darwin of Natural Selection, *The World of Life*, pp. 403, 423.

“Every theory of evolution must be such as to accord with facts of physics and chemistry, a primary necessity to which our predecessors paid small heed. Of the physics and chemistry of life we know next to nothing. Living things are found by a simple experiment to have powers undreamed of, and who knows what may be behind? My predecessor, Sir Oliver Lodge, said last year that in physics the age is one of rapid progress and profound scepticism. In at least as high a degree this is true of Biology, and as a chief characteristic of modern evolutionary thought we must confess also to a deep but irksome humility in presence of great vital problems.”

PROF. WILLIAM BATESON, Presidential Address to the British Association.

“As to what, if anything, is outside or behind this mechanism of Nature: as to whence or how it came about, or whither it is going: as to what it and what our consciousness of it really are, and why it is, and why we are here—modern science has no answer.”

SIR RAY LANKESTER, *Science from an Easy Chair*.

“The truths of religion and science are of two different spheres. Scientific analysis cannot possibly discover any fresh objection to the doctrine of the Trinity, the doctrine of Atonement, the doctrine of Grace or the doctrine of the Sacraments.”

JAMES BOWLING MOZLEY, Bampton Lecturer.

"It is perhaps not too much to say that the more fully this conception of universal evolution is grasped, the more firmly a scientific doctrine of Providence will be established, and the stronger will be the presumption of a future progress."

W. H. LECKY, *History of the Rise and Influence of the Spirit of Rationalism*, Vol. I, p. 316.

"How many theories have I lived to see established and confuted! We are poor silly animals, we live for an instant upon a particle of a boundless universe, and are much like a butterfly that should argue about the nature of the seasons, and of what creates their vicissitudes, and does not exist itself to see one revolution of them."

HORACE WALPOLE, to the Earl of Stafford, in his *Letters*.

"Since there must have been something from eternity, because there is something now, the eternal Being must be an intelligent Being because there is intelligence now; for no man will venture to assert that non-entity can produce entity, or non-intelligence, intelligence. And such a Being must exist necessarily, whether things have been always as they are, or whether they have been made in time: because it is no more easy to conceive an infinite than a finite progression of effects without a cause."

BOLINGBROKE, Epistle I.

DARWINISM

Some people are persuaded that Darwinism is true and that it is subversive of Christianity. Those thus persuaded would hardly care to read about religion at all.

Darwinism is not true. This is a flat statement, but absolutely correct. Darwinism in itself means change of species by Natural Selection. Darwinism, in the hands of some of its advocates, has been made to mean man's descent from the monkey; also Darwinism popularly means evolution. Darwinism in all these meanings has been rejected by some of the foremost scientists of the world as we shall see by actual statements.

The scientists whom I shall cite are those whom every real scientist must respect. In the face of their testimony it is hard to understand how any one will still maintain Darwinism.

Darwin himself never taught specifically the descent of man from monkey. It was Haeckel who saddled that on him. To do so Haeckel misrepresented Darwin and manufactured false evidence, as every scientist knows. It was Haeckel, a God-hater, who tried to use Darwin's theory in order to do away with God altogether. It was Haeckel who gave the

name Darwinism to the monkey theory of man's origin.

With regard to Natural Selection the foremost scientists in the world now reject it. I may mention Bateson, President of the British Association, one of the most learned scientific bodies of the world, Blanchard, Wigand, Wolff, Huber, Reinke, Virchow, Dreisch.

Darwinism is not evolution but only a passing phase of it. Since the birth of modern Evolution in the last century, there have been three phases of it, Lamarckism, Darwinism and the present-day Evolution. Darwinism can disappear without affecting Evolution at all.

Revelation teaches us that man's body is from the dust, and that it will return to dust, but that his soul is from God and will return to God. Darwinism has not proven that man's body is from the beast, but even if it could be proved, it would not be against Revelation. Darwin never intended to do without God in the world, as some of his followers try to do. Here are his concluding words in his great book, *The Origin of Species*: "There is grandeur in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one; and that whilst this planet has gone cycling on according to the fixed laws of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved!"

Christianity can accept that view if it should ever be substantiated by facts. Time is the great test of truth. Theories which one generation holds as certain are rejected by the next. A few years ago Darwinism was proclaimed as a new Gospel. To-day it is repudiated by most of its former advocates. Yet, in spite of this, there are teachers in our schools and universities who proclaim that it is a *fact* that man came from the monkey. There is not in the whole world a single bit of scientific evidence for man's descent from the monkey as we shall see presently. Neither Palæontology with its fossils nor Biology with its various manifestations of life affords scientific proof of the descent of one real species from another.

Yet Darwinism was the reason why many people rejected Revealed religion. True science will never be opposed to Revelation because God is the Author of both. As before stated, it is only when scientists leave their own field of experimentation and enter into that of speculation or metaphysics that they become antagonistic to religion.

Facts and the classification of data are all right in their place. The scientist is at home in that sphere. But when he begins to draw conclusions, without having data, he is in a sphere where he does not belong. There are no data for the ultimate origin of life, nor for the ultimate origin of man.

All the so-called missing links, such as the Pilt-

down man, the Neanderthal man, the Trinal Ape-man and many others are repudiated by the best Palæontologists, as will be shown. Yet these fossils are reconstructed by supposed scientists and are on exhibition in museums and colleges as visible proof of man's monkey ancestry. It is all the work of imagination. It is an attempt to visualize a theory on no real scientific grounds since scientists themselves differ as to the nature of these fossil remains.

Hence, it is only inference or speculation. The scientist may go astray here as well as any one else. Science has to do with the *what* of things, and their direct cause, not with the *how*, the ultimate cause, as has been said. It is only when scientists enter the field of the ultimate *how* that they become antagonistic to Revelation. In this field their opinions are worth no more than would be those of a lens maker on the subject of astronomy.

NON-CATHOLIC TESTIMONY

Rudolph Virchow, a renowned scientist of the 20th century, founder of cellular pathology and distinguished in Anthropology, states:

"Natural science, so long as it remains science, works only with really existing objects. A hypothesis may be discussed, but its significance can be established only by producing actual proofs in its favor, either by experiments or direct observation.

This, Darwinism has not succeeded in doing. In vain have its adherents sought for connecting links which should connect man with the monkey. Not a single one has been found. This so-called pro-anthropus which is supposed to represent this connecting link has not appeared. No true scientist claims to have seen him."

Address at the 20th Congress of the German Anthropological Association.

"At present it would be impossible to find any working naturalist who supposes that Darwinism is competent to explain all the phenomena of species formation."

PROFESSOR ROMANES, *Journal of Linnean Society, Vol. XIX.*

"The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination."

PROFESSOR FLEISCHMAN, *Die Darwinsche Theorie.*

"In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered. Among its latest opponents are such savants as Eimer, Gustav Wolf, DeVries, Hooke,

Von Wellstein, Fleischmann, Reinke, and many others."

HARTMANN, *Annalen der Naturphilosophie*, Vol. II, 1903.

"We go to Darwin for his incomparable collection of facts, we would fain emulate his scholarship, his width and his power of exposition, but to us he speaks no more with philosophic authority. We read his scheme of evolution as we would those of Lucretius or Lamarck, delighting in their simplicity and their courage."

BATESON, Presidential Address to British Association.

"When we descend to details we can prove that not one species has changed."

DARWIN, *Life and Letters*, Vol. I, p. 210.

"I for one can conscientiously declare that I never feel surprised at any one sticking to the belief of immutability."

DARWIN, *Ibid.*, p. 211.

"In my most extreme fluctuations I have never been an atheist in the sense of denying the existence of God."

DARWIN, *Ibid.*, p. 274.

"In no department of natural science has the attempt to draw general conclusions from an aggregate

of facts been *so much influenced by subjective opinions of the individual scientist* as in the primitive history of mankind. On this subject it has frequently happened that views based on a few facts have been regarded as definitely obtained scientific results, by those who have not studied the matter closely, because these views have been enunciated with a peculiar assurance."

PROF. SCHWALBE, *Primitive History of Man*.

"Palæontology tells us nothing on the subject; it knows no ancestors of man."

PROF. BRANCO, Lecture on "Fossil Man," Fifth Zoölogical Congress.

"Darwinism is a fiction, a poetical accumulation of probabilities without proof, and of attractive explanations without demonstration."

CHARLES ROBIN, *Dictionnaire Encyclopedique des Sciences Médicales*.

"It is established that natural selection (Darwinism) cannot have originated any species."

PROF. VINES, Presidential Address to the Linnean Society, 1902.

"A number of man's most characteristic and noblest faculties, those which raise him furthest above the brutes, and open up possibilities of almost indefinite advancement, could not possibly have been

developed by means of the same laws which have determined the progressive development of the organic world in general and also of man's physical organism."

WALLACE, Co-discoverer with Darwin of Natural Selection, in *Darwinism*, p. 474.

"Much has been written on the ancestry of the horse. It has been maintained by many authors that a continuous series of forms connecting it with the four-toed brachyodont Hyracathoridæ of the Eocene has been discovered, a proof of organic evolution. There are flaws in the chain of evidence which require careful and detailed consideration. It is possible that these difficulties and others will be overcome with the growth of knowledge, but it is necessary to take note of them, for in the search after truth nothing is gained by ignoring such apparent discrepancies between theory and fact."

PROF. A. SEDGWICK, *Students' Text Book of Zoölogy*, p. 599.

MIRACLES

Miracle is the sign-language of God. When God wishes to assure mankind that He approves of a person or a message He does so by a divine sign. When kings send a representative with orders to a prince or noble they stamp the document with their seal. Sometimes they send their seal-ring itself as proof that the messenger is from the king.

Christ came with a message from the King of Kings. It was a vital message to mankind. It meant that they who received it should know that they were the sons of God by adoption; it meant also that they must live as children of God, doing good and avoiding evil. Man has a tendency to evil, the result of original sin, and it requires effort to resist this tendency. It demands sacrifice to follow reason rather than passion. Hence Christ's revelation, although promising membership in the Divine family also specified that none but those who were worthy should be the children of the Heavenly Father.

Such a message, demanding, as it did, not only belief but an upright life, had need of God's seal on it for acceptance.

Hence Christ said: “. . . though you will not
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believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father" (John X, 38). He gave sight to the blind, cleansed the leper, gave back to the widow of Naim her boy who was being carried to the grave, and restored to Martha and Mary their brother Lazarus, who was dead and buried.

These marvelous deeds were God's sign language, indicating that Christ was what He claimed to be. Materialists deny the possibility of miracles because they say that nature's laws admit of no violation. Nature is God's servant. Nature's laws are not violated by miracles, any more than the orders of a general are violated if he makes a modification in the orders he has issued. We must remember that God is not like us; He is eternal; with Him it is always now,—there is no past or future with God. To a man walking along a road the part ahead is hidden and future, the part behind is past. An aviator with a field glass in an airplane sees the same road miles and miles both in front and rear of the pedestrian. The road is all present to the aviator, although future to the walker.

In some such way God sees from the first moment of creation to the end of the world. Consequently He once and for all made adjustments which will occur to the end of time. In answer to prayer, He has made from the beginning such adaptations as result in what we call miracles. Any one who prays

and at the same time denies miracles is guilty of mockery or stupidity. For prayer asks God's assistance, and if everything was fixed by predetermined physical law, prayer would be useless, for God could not interfere. But Christ has taught us to pray. Hence He has taught us that miracles are not only possible but to be expected.

NON-CATHOLIC TESTIMONY

"Whilst at his work, Pierre de Rudder had a fracture of his left leg. It was crushed by the trunk of a tree which fell on it. The fragments were so numerous that in shaking the limbs the bones could be heard rattling. Consolidation never took place in spite of many and the best doctors who attended him for six years.

"Given up by all, this man was in despair when I had the opportunity of examining his leg. The lower part of the leg, with the foot, literally swung at the end of the limb, so that I could actually twist the heel round more than once.

"When he went on pilgrimage to Lourdes his leg had been broken and he had hobbled on crutches for more than eight years. The lower part of the leg and foot hung like a rag.

"The day he visited Lourdes he returned from the grotto dancing, without his crutches; he had walked several miles, delighted to take an exercise he had so long been deprived of.

“Naturally I went to see him, and, I may tell you in confidence, I did not believe in this cure. What did I find? A leg so perfect that if I had not examined it previously, I should have said it had never been broken.

“Probably this letter will find you with M. Zola. If this be so, I should be glad for him to read it, and, if he would allow me, to say to him these few words: ‘Sir, I was an unbeliever as you are; de Rudder’s miracle opened my eyes, hitherto closed to the light. I still doubted sometimes, but I studied the Christian religion and prayed. Now I can affirm, on my honor, that I believe absolutely, and that with belief I have found happiness, and an interior peace, which I had never known before.’ ”

DR. VAN HOESTENBERGHE, Aug. 21, 1892,
Lourdes, Bertrin, p. 183.

PART I
THE CHURCH OF CHRIST

CHRIST OR CHAOS

CHAPTER I

GOD OR MATERIALISM

SOME would have us believe that everything is matter, maintaining that the world evolved itself into its present form. A moment's consideration will show that this is not so. Matter is subject to physical law; the same substance always acts in the same way under the same circumstances. What imposed this law on matter? Not itself, because nothing material can regulate itself. A machine acts in the way its inventor determines. As well expect a machine to determine how it will operate as for matter to determine itself. Evolution itself postulates a cause.

Something inherent in matter causes it to act in a certain way and no other; some power imposed this necessity on matter, and is therefore a power above matter since matter necessarily does its bidding. Some say that matter is eternal. Matter cannot be

eternal because the eternal is infinite, and the infinite is not subject to regulation as we know matter to be. The universe is a vast, intricate, accurate and perfectly adjusted machine. Its millions of parts all harmonize and operate flawlessly, showing marvelous design and purpose.

A machine supposes an intelligent maker outside itself. The material universe which always acts by fixed law supposes a law-giver outside itself. This law-giver is the Creator. No one can make a law unless he has intelligence. The Creator, is, therefore, an intelligent Being. An intelligent being is a person. The world, therefore, is made by a personal Being whom we call God. Materialism is, therefore, false.

NON-CATHOLIC TESTIMONY

“Since whatsoever is the first eternal being must necessarily be cogitative; and whatsoever is first of all things must necessarily contain in it and actually have at least all the perfections that can ever after exist; nor can it ever give to another any perfection that it hath not either actually in itself, or at least in a higher degree; it necessarily follows that the first eternal being cannot be matter.”

LOCKE, *Essay Concerning Human Understanding*, Bk. 4, Chap. IX.

“Although we grant that there is a permanent element in the physical universe, something in matter itself, which is self-existent and eternal, we still need, in order to account for the universe which we know, an Eternal Intelligence. The universe regarded even only so far as it is admitted by all materialists, no less than by theists and pantheists, to be an effect, cannot be explained, as materialists think, merely physically. The atoms of matter are, it is said, eternal and immutable. Grant them to be so. There are, however, countless millions of them, and, manifestly, the universe is one, is a single, magnificent and complicated system, is characterized by a marvellous unity in variety. We must be informed how the universe came to be a universe, how it came to have the unity which underlies its diversity,—if it resulted from a countless multitude of ultimate causes. Did the atoms take counsel together and devise a common plan and work it out? That hypothesis is unspeakably absurd, yet it is rational in comparison with the notion that these atoms combined by mere chance, or by chance produced such a universe as that in which we live. Grant all the atoms of matter to be eternal, grant all the properties and forces which, with the smallest degree of plausibility, can be claimed for them to be eternal and immutable, and it is still beyond all expression improbable that these atoms, with these forces if unarranged, uncombined, ununified, unutilized by a presiding mind,

would give rise to anything entitled to be called a universe."

ROBERT FLINT, D.D., LL.D., F.R.S.E., of the
University of Edinburgh, *Theism*, Baird
Lecture.

"The mechanism of the universe is so complicated that no man can say that it is closed to Divine interference. Especially is this seen to be the case since we know that the *free will of man does pierce the joints of nature's harness and interfere with its order* to a limited extent. . . . The regular course of nature is interfered with every time a savage chips a flint implement or builds a canoe, or by friction makes a fire. We cannot banish God from the universe without first stultifying ourselves and reducing man's free will to the level of a mere mechanical force. But man is more than that; and this everyone knows."

GEORGE FREDERICK WRIGHT, D.D., LL.D., in
"Fundamentals," VII, pp. 18, 19.

CHAPTER II

GOD OR CHANCE

SOME say that chance rules the world, but reflection will show that this is not so. There is no chance about mathematics, and the world is as exact as mathematics. Every farmer knows how regular are the phases of the moon. No chance there. Every sailor knows how regular are the tides. No chance there. Every astronomer knows how regular is the course of the planets. No chance there. Every scientist knows how regular are the physical and chemical operations of matter. No chance there.

It is the same with daily life. The farmer knows if he wants certain crops he must sow certain seed. Chance would not manage a farm. The builder knows that if he wants brick and stone he must get them and not expect chance to provide them. The sailor knows he must steer for port and not leave it to chance to get there.

The orderly processes of nature postulate rational control. Not only is each particle of matter under law, but everything in the material universe is part of one vast, coordinated whole. Everything is ad-

mirably adjusted to one universal design, hence the world is ruled by intelligence.

There is no machinery in the whole world to compare with the world-machine. For vastness as well as smallness the universe is a marvelous mechanism. The stupendous reaches of the firmament stagger the imagination, while the infinitesimally small atoms which are hardly measurable confound the mind of the analyst. Yet firmament and atom are under absolute law. The astronomer as well as the chemist marvel at the exactitude with which the heavens as well as the tiniest particle of matter are regulated. There are diversity and unity in all creation which postulate the controlling and directive power of an intelligent Being. Therefore the world is ruled by an intelligent Being. This intelligent government of the world we call Providence.

NON-CATHOLIC TESTIMONY

“The idea of design has a very great significance and application in the organic world. We do undeniably perceive a purpose in the structure and in the life of an organism. The plant and animal seem to be controlled by a definite design in the combination of their several parts, just as clearly as we see in the machines which man invents and constructs; as long as life continues, the functions of the several

organs are directed to definite ends, just as in the operation of the various parts of a machine."

HAECKEL, *Riddle of the Universe at Close of the 19th Century*, p. 93.

"To begin with, an eye is found, not in one man only, but in millions of men, each separately showing marks of design, and each separately requiring a designer. Secondly, the human eye is only one example out of hundreds in the human body. The ear or the mouth would prove the conclusion equally well, and so would the lungs and the heart. And these various organs, it should be noticed, do not exist merely as individual organs, but as component parts of the human body, to which, as well as to each other, they are all adapted. And if a hundred independent organs showing design would require a designer, still more will they do so if, instead of being independent, they are adapted to one another. Moreover, the *mind* of man has to be accounted for, as well as his body; and if the unforeseen action of atoms could not have produced a human body, with its wonderful marks of design, still less could they have produced a human mind able to know and argue about them. . . .

"The marks of design in nature afford what seems to be overwhelming evidence in favour of the foreknowledge of the Creator."

W. H. TURTON, *The Truth of Christianity*, pp. 20, 32.

“What can be more foolishly arrogant and unbecoming than for a man to think that he has a mind and understanding in him, but yet in all the universe besides there is no such thing? Or that those things which, with the utmost stretch of his reason he can scarce comprehend, should be moved and managed without any reason at all?”

CICERO, *De Legibus*, Bk. II.

“This most beautiful system of the sun, planets and comets could only proceed from the counsel and dominion of an intelligent and powerful Being.”

SIR ISAAC NEWTON, “Life,” prefacing *Principia*.

“Every person who has observed the springing of the grass and grain and the budding of flowers, who has taken but a passing survey of his own bodily frame or of the motions of the heavenly bodies, has had the idea impressed upon his mind of reigning order and wisdom. The harmonious colors, and the typical forms of plants and animals everywhere meeting and delighting the eyes, the mathematical shapes,—as in the hexagonal cells of the bee-hive and the numerical relations of parts,—as in the organs of flowers, which are ever furnishing a pleasant exercise to the intellect,—all show that the forces of nature move in numbered squadrons, with measured step,

and on a predetermined plan, as if under the command of a presiding intelligence."

JAMES MCCOSH, LL.D., *The Method of the Divine Government*, Chap. I.

"No number of material atoms, although eternal and endowed with mechanical force, can explain the unity and order of the universe, and therefore the supposition of their existence does not free us from the necessity of believing in a single intelligent Cause, a Supreme Mind, to move and mould, combine and adjust, the ultimate atoms of matter into a single and orderly system."

ROBERT FLINT, *Theism*. Baird Lecture.

CHAPTER III

MAN IS MORE THAN MATTER

MAN thinks. Mere matter cannot think, so man is more than matter. Man commands and controls matter, so he is superior to it. Man invents and composes, something neither matter nor animals can do. Man looks into the future and plans for what may happen; he calculates possibilities and probabilities, foresees contingencies and makes conditional or absolute arrangements. After making plans, he may change them or discard them. Animals do everything by fixed laws called instinct. Plants follow the laws of vegetable life. Except by man's interference, animals and plants are dominated by nature's fixed laws.

But man dominates himself, he is superior to environment, the lure of the senses and his own inclinations. And above all, it is in the realm of the immaterial that he shows he is more than matter.

Man has ideas of things which the senses do not reach, as for instance, *eternity, infinitude, futurity, honor, endless, abstract*. There is, therefore, in man something more than sense-perception such as animals

have. Animals act by instinct which never varies, whereas man acts as he wills. Of his own accord he may do what pains him and cease doing what pleases him. His will often forces his body against its inclinations. There is, therefore, in man a power superior to matter, which thinks and invents, and also dominates matter. Hence man is more than matter.

NON-CATHOLIC TESTIMONY

“There is no charge to which materialism seems more justly liable than that it renders anything like a fixed code of morals impossible. The logic of a system which denies freedom and regards human action as the product of causes over which the actor has no control, appears to justify the conclusion that all actions are equally right or legitimate, those of the man who is the slave of animal passion not less than those of the man who obeys reason and lives a sober, benevolent life. . . . The materialists of the last century were not at all concerned with this consequence of their system, but frankly acknowledged that morality was a purely personal affair, and that the only rule of conduct that could be laid down was: Every man to his taste. . . .

“All I know is that the phenomena of mind are here, constituting a whole spiritual world in which materialism has no part.”

A. B. BRUCE, D.D., *Apologetics*, pp. 100, 108.

“Some have indeed said that the soul is material, but I can scarcely believe that any man has thought it who knew how to think, for all the conclusions of reason enforce the immateriality of the mind, and all the notices of sense and investigations of science concur to prove the unconsciousness of matter.”

SAMUEL JOHNSON, *Rasselas*.

CHAPTER IV

MAN IS COMPOSED OF BODY AND SOUL

THE power in man which thinks, invents, calculates and decides, we call his soul. It is the soul that makes him man. His body is animal, his soul is spiritual. He is a rational animal. The soul controls the conduct of man. Man may keep or break laws. A thief, a drunkard, a libertine, a criminal of any kind may know that he is bringing penalty, ruin or death on himself by his conduct, but he may go ahead, he is physically free. Man may defy God Himself, and he does when he deliberately chooses to do what he knows is wrong. But he must give an account of his free-will; God, who made man free, has not renounced His authority over him. By conscience, which is God's law for mankind, He declares how man should live. Some people want to live as they like, regardless of God. They want to be a law to themselves.

The Creator who has endowed man with free-will has indicated how He wants him to use it, namely by living as a rational being, acknowledging God as his master, by doing His will. God's will is funda-

mentally made known to us by conscience. Because some people want to do away with conscience, they try to persuade themselves that they are ruled by physical forces. The abolition of conscience leaves man his own master and law-giver, thus flattering his pride and giving his passions free rein. Hence the attraction of materialism. But the Creator will not be balked by the creature; the soul of man must one day answer for its responsibility. Although endowed with free-will, man must use it as His Master ordains or suffer the consequences.

NON-CATHOLIC TESTIMONY

“Altogether, the special operations of the mind,—the recognition of an event as past by the memory, the remembrance of a mother long since ascended into glory, the tracing of an effect through a long process to a remote cause, the discovery of a new planet by mathematical ratiocination before the telescope had alighted upon it, the brilliant fancies and wide imaginings of the poet, the fondness of a mother for her son, the refusal to tell a lie when strongly tempted, the resolution of the sailor to cast himself into the sea to preserve the life of a fellow-creature at the risk of his own, the abhorrence of sin on the part of the sanctified mind, the idea of God and of holiness, the constant aim to reach the purity of heaven,—these, considered simply as phenomena, be-

long to an entirely different order from heat, or mechanical power, or an electric current, or chemical affinity: we feel that there is an incongruity in the very proposal to weigh or measure them, and there is no proof that they can be converted into a physical force, or that a physical force can be converted into them."

JAMES McCOSH, D.D., LL.D., *Christianity and Positivism*. p. 216.

CHAPTER V

THERE IS A FUTURE LIFE

MAN knows that it is right to do certain things, and wrong to do other things. Even the savage knows right from wrong. As stated before, this knowledge is conscience,—the Creator's voice telling the creature, man, to do good and avoid evil.

The Creator is the Law-Giver of mankind. Every law-giver wants his law observed. City, County and State enforce the observance of the laws they make. The Law-Giver of mankind leaves man physically free to keep or break His law. Does He not, therefore, care for its observance? It would seem that He does not. The thief often thrives and the honest man frequently goes hungry. Since God does not enforce His law in this life, it is either because He does not care for its observance or because there is a future life where He rewards the good and punishes the wicked. It would be absurd for God to make laws and not care for their observance. Hence there is a future life. There, God justifies His dealings with mankind, and man is rewarded or punished as he deserves.

Moreover, unless there is a future life, man is not only an enigma, but also, without fault of his own, a failure. His whole nature yearns for what life cannot give, complete happiness. This universal craving of mankind for complete happiness is not satisfied here. This craving is part of man, and unsatisfied, it leaves him incomplete.

Man, who is the Creator's masterpiece, would thus be out of harmony with creation. The Creator would be working at cross purposes, implanting in man an instinct without an objective. Since, therefore, this life does not afford an object answering to human nature's universal instinct, it follows that, unless God creates in vain, there is a future life which responds to this instinctive call of humanity.

NON-CATHOLIC TESTIMONY

"The sublime hope is sure and steadfast that some sweet day the ten times ten millions who inhabit the earth shall be in glorified bodies, in eternal dominion, like the body of Jesus after He had risen from the tomb."

J. NESBIT WILSON, *Why God Made Man*, p. 284.

"It is scarcely to be imagined that Infinite Benevolence would create a being capable of enjoying so much more than is here to be enjoyed and qualified by nature to prolong pain by remembrance and an-

ticipate it by terror, if he were not designed for something nobler and better than a state in which many of his faculties can serve only for his torment."

SAMUEL JOHNSON, "The Adventurer," Dec. 29, 1753.

"The life and spirit of all our actions is the resurrection, and a stable apprehension that our ashes shall enjoy the fruits of our pious endeavors; without this, all religion is a fallacy."

SIR THOMAS BROWNE, *Religio Medici*.

"Every wise man, therefore, will consider this life only as it may conduce to the happiness of the other, and cheerfully sacrifice the pleasures of a few years to those of an eternity."

JOSEPH ADDISON, *Evidences of the Christian Religion*.

CHAPTER VI

IMMORTALITY OF THE SOUL

MATTER never perishes but merely changes. For instance, wood does not cease to exist when it is burned, but is changed into ashes, smoke and various gases. These elements unite with others and form new substances. This, in the language of science, is the indestructibility of matter. Matter changes or is destroyed by being broken up into its component parts.

It is hard for us to realize what the soul is. We cannot imagine what it is like since there can be no image of the soul, and without an image of some sort, we cannot imagine. But we can understand what it is. Our spiritual faculty can understand what we cannot imagine, as for example, *futurity*. As futurity has neither color, size nor weight, you cannot form a picture of it, but you can understand it. It is what is called an *idea*. Ideas are real; they make history, but they can be grasped by reason only, not by imagination.

The soul is a spiritual substance, incapable of being imagined. It has no parts, neither has it size,

weight, color nor measure; hence it cannot be divided, changed or destroyed. By its very nature it will last forever, it is immortal. Materialists are, therefore, in error when they say that man's career ends here. Man likes to be a law to himself, hence he listens to materialists who deny that we need religion. But the soul is immortal, and, in the life beyond, it will have to give an account of its conduct to its Creator and Judge.

NON-CATHOLIC TESTIMONY

"Our argument, then, unfolds itself as follows:
(a) We take the incompleteness of human life here on earth as witness for its continuance hereafter.
. . . (b) We emphasize the value of personality. It is not to be judged by physical or biological standards alone. For it is man's spiritual endowment which is his peculiar crown. His spiritual capacities call for immortality. No talk that, though the individual perishes, the race continues, will satisfy us. For what is of value is the moral achievement of the individual, what he has won in his spiritual wrestling with evil, what he has yet to win if further opportunity is offered. The race may have a character, that is, it may represent a summation of qualities, but it has no personal character; and it is this latter, with all which it implies of moral effort, with all its sanctities of failure and triumph, or

remorse and aspiration, which we demand shall continue."

VERNON F. STORR, M.A., *Christianity and Immortality*, pp. 48, 49.

"The true existence of man is indeed scarcely begun on earth. There is an immortality awaiting him, and all that is most worthy of being prized in the short period of his mortal life is the relation which it may bear to those endless ages which are to follow it."

THOMAS BROWN, University of Edinburgh, lectures on *The Philosophy of the Human Mind*.

"There is something so pitifully mean in the inverted ambition of that man who can hope for annihilation and please himself to think that his whole fabric shall one day crumble into dust and mix with the mass of inanimate beings, that it equally deserves our admiration (wonder) and our pity. The mystery of such men's unbelief is not hard to be penetrated; and indeed amounts to nothing more than a sordid hope that they shall not be immortal because they dare not be so."

JOSEPH ADDISON, *Evidences of the Christian Religion*.

"Neither experience nor science has given man the idea of immortality. The world about him does not

prove it, his mind has not invented it. But the idea of immortality rises from the very depths of his soul,—he feels, he sees, he knows that he is immortal.”

FRANÇOIS GUIZOT, *Méditations et Études Morales.*

CHAPTER VII

THE CREATOR AND MANKIND

CONSCIENCE is the bond between the Creator and His creature, man. The Maker of the world has imposed His will on all things. We call this will the Law of Nature. It rules by fixed laws the firmament and the elements of the earth, animals it rules by instinct. But what rules man? Conscience. Conscience is God's will conveyed to man.

Since man is physically free, he can disregard conscience, but in the end he cannot disregard God. God could stop all the evil in the world if He wished to, but He would then be destroying the free will He has bestowed on man. If evil were not permitted in this world, there would be no choice between virtue and wickedness. Without choice there is no freedom of will for mortals, for if man could only do right in this life, he would not be free. But man must answer to God for the use he makes of free will. This brings man in direct relation with his Maker. This relation is called Religion,—God's appointed means of aiding man to live right. Religion is a communication of

the Creator to the creature. It informs us what God is and what we are. It tells us why we are in this world, whence we came and whither we go. It points out our duty to God and declares His rewards for our fidelity. Indeed, religion is a beacon which guides the human wayfarer to eternal life.

NON-CATHOLIC TESTIMONY

“He that feels himself alarmed by his conscience, anxious for the attainment of a better state and afflicted by the memory of his past faults, may justly conclude that the great work of repentance has begun, and hope by retirement and prayer, the natural and religious means of strengthening his conviction, to impress upon his mind such a sense of the Divine Presence as may overpower the blandishments of secular delights and enable him to advance from one degree of holiness to another, till death shall set him free from doubt and contest, misery and temptation.”

SAMUEL JOHNSON, “The Rambler,” Apr. 6, 1751.

“But the existence of the moral law, revealed in man’s perceptions of obligation, and in his admiration of virtue, is his crowning glory. Every man carries about with him a sense of responsibility. . . . The mental faculty which discerns the beauty of a right choice is called conscience, and everywhere enforces upon man the obligation so to exercise his voluntary

powers that the moral beauty, of which Kant so eloquently speaks, shall belong to the soul. Conscience is an ever present force in human nature. It slumbers not except when man sleeps. It creates an unfailing demand for some kind of religion. Religious belief is so nearly universal among men, and is so peculiar to man, that some naturalists have characterized him as a 'religious animal.' . . .

"A recent remark of an eminent physicist,—the late Professor J. Clerk Maxwell,—is no less penetrating than witty. He said he had examined every system of atheism he could lay hands on, and had found that each system implied a God at the bottom to make it workable."

GEORGE FREDERICK WRIGHT, *Scientific Aspects of Christian Evidences*, pp. 114, 115, 250.

CHAPTER VIII

GOD'S LAW

CONSCIENCE is God's law written on the heart of man. It was proclaimed by the Decalogue or Ten Commandments.

The Decalogue is a proclamation of the Creator's will in regard to the duties and conduct of man. Everyone knows he should do good and avoid evil. The Decalogue specifies what is good and what is evil. Man left to himself is prone to make evil good, and good evil, according as it serves his purpose, but the Decalogue, once for all, regulates human conscience in the great essentials of life.

Conscience may be distorted by malice or ignorance. The Decalogue rectifies such a conscience and brings it into accord with the Law-Giver of mankind, with the result that he who guides his life by a right conscience is in favor with the Creator.

God's law is for man's good. No law may be broken without detriment either to him who breaks it or to some one else. Man is physically free to keep or break God's law, but he must one day face the Law-Giver. Man is selfish, inclined to favor himself, and to

justify his actions even when they are wrong. Hence it is necessary that there be a standard of morality and a voice to proclaim the truth. God could do this in various ways, but He has seen fit to do it by the Decalogue in the Old Testament, and by His Church in the New Testament.

As His Church was established by Jesus Christ, it is vital to know Who and What Christ is.

NON-CATHOLIC TESTIMONY

"It scarcely requires stating that modern ideas about sin receive no countenance from Scripture, which never speaks about sin as 'good in the making,' . . . as 'a necessity determined by heredity and environment,' . . . but always as the free act of an intelligent, moral and responsible being asserting himself against the will of his Maker, the supreme Ruler of the universe. . . . Hence, sin is usually described in the Sacred Volume by terms that indicate with perfect clearness its relation to the Divine will or law. . . .

"By this (the culpability of sin) is meant not merely the blameworthiness of sin as an act, inexcusable on the part of its perpetrator, who . . . ought never to have committed it; nor only the heinousness of it, as an act done against light and love bestowed on the doer of it, and in flagrant opposition to the holiness and majesty of the Lawgiver, so that He, the Lawgiver, cannot but regard it with

abhorrence as an act abominable in His sight, and repel from His presence as well as exclude from His favor the individual who has become chargeable with it; but over and above these representations of sin which are all Scriptural, by the culpability of sin is intended its exposure to the penalty affixed by Divine justice to transgression."

THOMAS WHITELAW, M.A., in "Fundamentals,"
XI, p. 8.

CHAPTER IX

JESUS CHRIST

THE Christian religion is named after Christ. It claims to be the sole true and divine religion. Christ is the Founder of the Christian religion. Unless He is divine, as he claimed to be, His religion is neither divine nor true. Christ is either God or an imposter. He solemnly declared He was God. If His declaration was false, He was either a liar or a lunatic; if His declaration was true, He is divine and His Church is divine.

There is no evading the conclusion that Christ is either divine or an imposter. He repeatedly affirmed that He was the true Son of God, asserting that He was all-powerful even as His Eternal Father. If He was not divine, He deliberately led His followers into error, for He commanded them to proclaim and confess Him divine before men, and to lay down their lives if necessary in so confessing Him.

The most hostile critics declare that Christ was the most perfect being among mankind. Such a one could not be guilty of self-deception nor deception of others. Unless Christ was an evil man, He was God.

Jesus Christ, therefore, is the most important personality in the history of the world. If He is what He claimed to be, His Church is what He declared it to be; if He is what He claimed to be, then every human being must be vitally and everlastingly concerned, for He came on a mission to each one of us personally, and our eternal destiny depends on our relation with him. What do you think of Christ?

NON-CATHOLIC TESTIMONY

"We now advance to the central position which is occupied by the Christian advocate, and which may be truly said to command all the remaining positions, in the defence of the citadel of truth. The substance of Christianity as a religion is the mission to the world of the Lord Jesus Christ: His person, His character, His doctrine, His work, form the main features in the Christian revelation. Take away Jesus Christ from the Bible, and its distinctive character as a Divine revelation is gone. Take away the reality of a personal Redeemer, and His influence from the history of Christianity, and it becomes an empty dream and illusion. . . .

"The moral perfection of Jesus Christ was not attained (if perfection could be attained), but may be seen in the narrative to belong to Him from the first. He begins life as a morally perfect being, and the portrait which we look upon in the Gospels, taken at

different times, when He was a child, when He came forth from obscurity to a public ministry, when He finished His course at three and thirty years of age on the cross, though they are different aspects of His person, all agree in moral perfection.”

R. A. REDFORD, *The Christian's Plea Against Modern Unbelief*, pp. 186, 188.

CHAPTER X

JESUS CHRIST IS GOD

JESUS CHRIST solemnly declared that He was God. He meant that He was God in the true sense; otherwise, the Jews would not have accused Him of blasphemy. In declaring He was God, He did not lie, for He is admitted by all men to be the most perfect person in the history of mankind, and the most perfect person would not lie. Neither was He a lunatic, for all men admit that His is the best balanced personality in history. Surely, the best balanced person would not be under a delusion as to His own personality. Consequently, since Christ was neither a liar nor a lunatic, He is what He said He was—God. But His divinity does not rest on His word alone. He spoke with the authority of God. He performed deeds which only God could do, and He foretold the future which is known to God alone. He said: "If I do not the works of my Father, believe me not. But if I do: though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father." (John x, 37-8). We must reject all human testimony and the best his-

torical evidence if we do not accept the divinity of Jesus Christ.*

NON-CATHOLIC TESTIMONY

“The deity of Christ is in solution in every page of the New Testament. Every word that is spoken of Him, every word which He is reported to have spoken of Himself, is spoken on the assumption that He is God. And this is the reason why the ‘criticism’ which addresses itself to eliminating the testimony of the New Testament to the deity of our Lord has set itself a hopeless task. The New Testament itself would have to be eliminated. Nor can we get behind this testimony. Because the deity of Christ is the presupposition of every word of the New Testament, it is impossible to select words out of the New Testament from which to construct earlier documents in which the deity of Christ shall not be assumed. The assured conviction of the deity of Christ is coeval with Christianity. There never was a Christianity, neither in the times of the Apostles nor since, of which this was not a prime test.”

BENJAMIN B. WARFIELD, D.D., LL.D., of
Princeton Theological Seminary, *The Deity
of Christ*, pp. 23, 24, in “Fundamentals,” I.

* See *The Credentials of Christianity*, by Martin J. Scott, S.J.

"I believe in the Incarnation."

Extract from the Last Will and Testament of
J. Pierpont Morgan.

"If the death of Socrates be that of a sage, the
life and death of Jesus are those of a God."

JEAN JACQUES ROUSSEAU, *Emile*, I, 4.

CHAPTER XI

JESUS CHRIST IS GOD

SOME modern sceptics, unable to meet the argument that Christ, being so perfect, was neither a deceiver nor deceived when He declared He was God, have recourse to the statement that He was not so perfect as He is portrayed in the Gospels. They say He lived among an ignorant or credible people who exaggerated His virtues. To this we reply that, on the contrary, the Jews in Christ's time were the keenest critics and closest observers in the annals of history. They were not only sharp but hostile critics, and it was they who said: . . . "Never did man speak, like this man," (John vii, 46), and it was to them Christ said: "Which of you shall convince Me of sin?" . . . (John viii, 46).

Other modern sceptics say that Christ did not mean He was truly God when He said He was God, but that He was employing Oriental exaggeration, or symbolism, or some figure of speech. But the Jews of his time did not think so. They did not accuse Him of blasphemy and put Him to death for a figure of speech. Christ, therefore, the most per-

fect being in history, was neither false nor figurative nor deluded when He declared He was God. The argument stands. Christ was God or an imposter. Therefore, He is God.

Moreover in the person of Christ were fulfilled all the prophecies concerning the Messias. He came at the time, at the place and in the manner foretold. His Life, Passion and Resurrection were exactly as prophesied centuries before. To the mind of Pascal this was the strongest argument for the divinity of Christ.

NON-CATHOLIC TESTIMONY

“I have wondered what those self-constituted instructors of the race can have in their minds when they say that Christ was the best teacher that the world ever saw, and yet find this teacher saying that He is the Son of God, the Head of the Church, and is from everlasting to everlasting. If He was a perfect teacher, why are not these truths to be accepted? If he was mistaken, how can He be regarded as the best teacher that the world ever heard?”

JOHN HALL, in Gaston Church, Philadelphia,
Jan. 27, 1898.

“Christ must have been either insane or divine. If He was a man, for Him to have made such claims for Himself as He did indicated insanity. On the

supposition that He was divine, these claims are rational and indicate a being transcending the nature of man."

HENRY WARD BEECHER.

"The testimony of eighteen centuries as to the impossibility of explaining the personality of Christ on humanitarian grounds, is in itself an evidence of His divinity. . . . A thousand attempts to account for the life of Christ without admitting his divinity have been made. Not one of them has succeeded in winning the assent of any great mass of men for any great length of time. They have hardly survived the lives of those who have invented them."

HENRY VAN DYKE.

CHAPTER XII

JESUS CHRIST AND OURSELVES

JESUS CHRIST is the dividing point in the history of mankind. The Christian era begins with Him. We date our years B. C., or A. D., which mean before Christ or after Christ. Christmas, which is the most joyous festival of mankind, means Christ's Mass, the Mass which celebrates His coming into this world. Christ gave to mankind its most beneficial charter, the Brotherhood of Man. Before Christ there were no hospitals, no asylums, no homes for the aged, no organizations for the relief of human misery. Prisoners of war were butchered or made slaves; women and children were put to the sword, except the most beautiful who were reserved for a worse fate. A man could put his children to death at will regardless of the mother's feelings, because woman was merely the plaything of man's lust, to be discarded at his will. The greatest blessings among mankind to-day are the result of Christ in the world. We should not forget that. He came to give us better life here and eternal life hereafter. He is the Light of the world. A Beacon

guides, it does not compel. If we reject Christ, we reject peace here and happiness hereafter.

NON-CATHOLIC TESTIMONY

"I think Christ's system of morals and religion, as He left them with us, the best the world ever saw or is likely to see."

BENJAMIN FRANKLIN, quoted in "Fundamentals," II, Chap. 7.

"In the first rank of this grand family of the true sons of God we must place Jesus. . . . Repose now in Thy glory, noble founder! Thy work is finished, Thy divinity established. Thou shalt become the corner-stone of humanity so entirely that to tear Thy name from the world would rend it to its foundations."

ERNEST RENAN, quoted in "Fundamentals," II, Chap. 7.

"The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom?"

BENJAMIN DISRAELI, quoted in "Fundamentals," II, Chap. 7.

"It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts

of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice. . . . The simple record of these three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has been the well-spring of whatever is best and purest in the Christian life."

LECKY, *European Morals*.

"The life of Christ concerns Him who, being the holiest among the mighty and the mightiest among the holy, lifted with His pierced hands empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages."

JEAN PAUL RICHTER.

"The being who has influenced in the most remarkable manner the opinions and fortunes of the human species is Jesus Christ. At this day, His name is connected with the devotional feelings of two hundred million of the human race. The institutions of the most civilized portions of the globe derive their authority from the sanction of His doctrines."

PERCY BYSSHE SHELLEY.

CHAPTER XIII

THERE IS A TRUE RELIGION

WE should use all the reason God has given us to find out if Christ is God. If He is not God, Christianity is false; if He is God, Christianity is true because its Founder is divine. Our reasoning has made us conclude that Christ is God. This being so, His religion is true. There is, therefore, in the world a true and divine religion. We know this because Christ established a Church and declared that it should last until the end of the world: "And I say to thee, That thou art Peter, and upon this rock (thee) I will build my Church, . . ." (Matthew, xvi, 18). "As the Father hath sent me, I also send you." (John xx, 21). "Going therefore teach ye all nations: . . . Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matthew xxviii, 19-20). Christ came not merely for the people of His day, but for all nations to the end of time. But how was He to reach them and minister unto them? By the Church which He estab-

lished, that Church which is in the world to-day and always will be, and being His, is true.

NON-CATHOLIC TESTIMONY

“Like every other part of our nature, our religious nature is made for truth, not for falsehood; and only truth can healthily minister to it. Just as my physical nature can be made healthy and strong only by things really adapted to it, and not by things I may ignorantly think so; just as appetite can be satisfied only by wholesome food, and disease cured only by fitting medicine,—so my soul can be made healthy and strong only by true religious ideas. . . . Hence perverted religious feelings, the moral corruption, the social selfishness and cruelty, that we see where Paganism, Mohammedanism, or corrupt Christianity prevails. The religious and moral contrast of nations as they now exist upon the face of the earth is indeed a sufficient vindication of Christianity. . . . It is, therefore, neither ignorance nor arrogance that affirms the falsehood of other religious systems, and the truth of Christianity. It is the conclusion of enlightened reason; else reason itself were an absurdity.”

HENRY ALLON, D.D., *Faith and Free Thought*,
pp. 260, 263 .

CHAPTER XIV

THERE IS BUT ONE TRUE RELIGION

CHRIST established a divine religion which was to last as long as the world. Therefore this religion exists now, it is in the world to-day. It is that Church founded by Christ and of which He said: "He that heareth you, heareth me: . . ." (Luke x, 16). The best definition of the Church is to state that it is the continuation of Christ's ministry among mankind. Christ said He would be with His Church always and He cannot be with error. Hence His Church cannot err. We are not saying which is the true church,—that will come later. We now state that whichever Church in the world is Christ's, that is the only true Church. Every religion that exists either agrees with Christ's or it does not. If it agrees with His, it is the same as His and is true; if it disagrees with His, it is different from His and is not true. *Yes* and *no* cannot be the same. If Christ's religion is true, every religion which differs from it is false. Hence there is but one true religion in the world.

NON-CATHOLIC TESTIMONY

“Natural religion rests upon strong and solid arguments, but even its most ardent friends do not venture to maintain that it has ever yet on its own merits established itself as the creed of any nation. A philosopher here and there, a Socrates, an Aristotle, or a Cicero, has perceived its truth, but not one of them succeeded in making its cult popular. The attempt of the English and French Deists in the eighteenth century to establish a religion of Nature proved a complete failure. The modern Unitarians have set themselves the same task, but so far as we can see, without any real prospect of success. Unitarianism, however the fact may be explained, does not commend itself to religiously minded men. It seems to be an unstable halting-place for those who are making a journey from Faith to Agnosticism, or from Agnosticism to Faith. Its tone is not devotional. It inspires no enthusiasm, sends out few missionaries, and seems likely to be crushed out of existence between the two real competitors for the allegiance of the modern world, Christianity and Unbelief. . . .

“Christianity has superseded all other religions and philosophies among the most advanced races, and, in spite of severe criticism, still maintains its position. . . . The teaching of Christ is upon one level of excellence, and does not, like other religions

and philosophies, mingle truth with error, piety with superstition, and lofty morality with puerilities and ineptitudes. . . . Christ, whose character, as delineated in the Gospels, is as beautiful as His teaching, claims to be a teacher sent from God, and it is impossible to disbelieve Him."

CHARLES HARRIS, D.D., *Pro Fide*, pp. 276, 358.

CHAPTER XV

THE TRUE RELIGION

WE have seen that there is one true religion in the world, the religion of Jesus Christ. All Christians agree on this point. But many religions claim to be Christ's. Which is truly His? It is the religion in the world to-day which goes right back to the Founder of the Christian Religion, and which teaches the same truths which He taught. Christ guaranteed that His Church should exist always and never teach error.

His Church received from Him His true doctrine,—one that needs neither change nor revision. Coming from Him it is Truth, and Truth never changes. Religions which revise their teaching are human not divine. The religion which is Christ's is that one whose teaching has never changed. Members of His Church, even some of its teachers, may be unworthy and sinful; among the Twelve Apostles there were those who fell lamentably. Christ did not guarantee that His Church would be impeccable in its members, but infallible in its teaching. He even foretold scandal among His followers.

He instituted the sacrament of forgiveness in His Church for sinners. But He solemnly declared His Church would never teach what was false. There is, therefore, a Church existing now which goes back directly to Jesus Christ. There is a Church in the world to-day which cannot err. The only Church which goes back direct to Christ is the Catholic Church; the only Church which claims that it cannot err is the Catholic Church.* The other churches do not even pretend that they cannot err. They admit that they may err. Imagine Christ or His Church subject to error!

NON-CATHOLIC TESTIMONY

“As there was one faith in all Christendom, so there was theoretically at least, one chief ruler in spiritual matters, and though the Greek Church refused to acknowledge him (the pope), his authority in the West was absolutely undisputed till the days of Luther in Germany and Henry VIII in England.”

JAMES GAIRDNER, *Lollardy and the Reformation*, I, 509.

“From the fifth to the thirteenth century, the Church was engaged in elaborating the most splendid organization the world has ever seen. Starting with the separation of the spiritual from the temporal

* See *God and Myself*, by Martin J. Scott, S.J.

power, and the mutual independence of each in its own sphere, Catholicism worked hand in hand with feudalism for the amelioration of mankind. . . . During this period, the Church was the one mighty witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage. Amid the despotism of kings, and the turbulence of aristocracies, it was an inestimable blessing that there should be a power which by the unarmed majesty of goodness made the haughtiest and the boldest respect the interests of justice and tremble at the temperance, righteousness and judgment to come."

CANON FARRAR, *The Victories of Christianity*,
p. 115.

"The Catholic faith, if we concede its first axiom, which neither the Lutherans, nor the Reformed, nor even the followers of Socinus denied, is as consistent and as consecutive as the books of Euclid. The entire Romish religion is founded on the fact of a supernatural revelation designed for the whole human race, which, as it embraces all generations, future as well as present, can never be interrupted; otherwise the sublime work accomplished by a God-Man and sealed by His blood would be exposed, which is contrary to the hypothesis, to suffer and eventually to perish by the weakness and errors of men. These consequences of the first principles are indisputable;

and there is not a single article of Catholic Belief which is not justifiable by the closest deduction from this principle."

GFRÖRER, *Critical History of Primitive Christianity*, Bk. I, p. 15.

"Which is the Holy Catholic Church, and is the Church of England, so called, an essential part of it? Some may think this an unnecessary question to ask. But we must not forget that we have been for centuries, and still are regarded by one of the oldest and largest branches of the Christian Society as outside the pale of the Catholic Church, as 'Protestants,' and 'Heretics,' and, as such, objects of conversion. There is no doubt whatever about this. To a member of the Roman Church, a Catholic means a Christian who acknowledges the infallibility of the Pope of Rome. England, he considers, is heretical and non-Catholic; so also are Greece and Russia. Some years ago the question of the validity of English Orders was brought up in the Vatican, and the Pope shed many tears at having to decide against them. . . . What, then, are the grounds for this belief? One is the historical theory that the Church of England cut herself off from the rest of the Church at the time of the Reformation. . . . Ninety-nine out of a hundred Englishmen at the present day have a vague belief that the Church of England became 'Protestant,' that is, non-Catholic,

somewhere about the time of Queen Elizabeth, and that before that it was what they call 'Roman Catholic.' . . . What then, should be our attitude to Rome? This is an extremely difficult question . . . and the trouble is not that we can recognize her, but that she can't recognize us."

Lucknow Diocesan Chronicle, Sept. 1917.

CHAPTER XVI

THE PURPOSE OF RELIGION

GOD became man in order that mankind might become partakers of the divine nature. Life is probation; this world is not the goal, but the starting-point of man. Life does not give felicity, but leads to it. The purpose of religion is to enable us to live right. Some people judge religion by its worldly advantages, but neither wealth nor honor nor pleasure is the object of life. Christ had none of these.

God did not become man to give us worldly prosperity; He did not leave heaven and come among us to give us wealth, honor, a long life, or anything which human effort can achieve. He came to give us something divine: "But as many as received him, he gave them power to be made the sons of God, . . ." (John i, 12).

The Apostles and martyrs had no worldly standing, but they won eternal life with God. Our destiny is to become members of the divine family with God as our Father and Christ as our Brother. For this reason Christ said: . . . "what doth it profit a man,

if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi, 26).

Most religions work mainly for worldly well-being, but Christ's religion makes everything secondary to eternal salvation. He who saves his soul has more than the whole world can give.

NON-CATHOLIC TESTIMONY

"When a religious society has ever been formed, when a certain number of men are united by a common religious creed, are governed by the same religious precepts, and enjoy the same religious hopes, some form of government is necessary. No society can endure a week, nay more, no society can endure a single hour, without a government. The moment, indeed, a society is formed, by the very fact of its formation it calls forth a government, a government which shall proclaim the common truth which is the bond of society, and promulgate and maintain the precepts that this truth ought to produce. The necessity of a superior power, of a form of government, is involved in the fact of a religious as in that of any other society."

FRANÇOIS GUIZOT, *Histoire de la Civilisation en Europe depuis le Quinzième Siècle jusqu' à la Révolution Française*, Lect. v, p. 131.

"The Catholic Church was founded by the Apostles, with promise that the gates of hell should

not prevail against it. It has continued on till now, with an honourable and certain line of near two hundred and seventy Popes, successors of St. Peter, —both tyrants, traitors, pagans and heretics in vain wresting, raging and undermining it. All the general councils that ever were in the world have approved and honoured it. God hath miraculously blessed it from above, so many learned Doctors have enriched it with their writings, armies of saints have embellished it with their holiness, martyrs with their blood, virgins with their purity. Even at this day, amid the difficulties of unjust rebellions and the unnatural revolts of her newest children, she yet stretches out her arms to the utmost corners of the world, newly embracing whole nations into her bosom. . . . In the Catholic Church there is undivided unity, resolutions unalterable, the most heavenly order, reaching from the highest of all power to the lowest of all subjection; all with admirable harmony, and undefective correspondence, bending the same way to the effecting of the same purpose."

SIR EDWIN SANDY in the *Relation of the Western Religion*.

CHAPTER XVII

THE CATHOLIC CHURCH

ALL admit that the Catholic Church goes directly back to Jesus Christ. It is proclaimed in The Apostles' Creed: ". . . I believe in the Holy Ghost, the *Holy Catholic Church*, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting."

Why, then, do not all Christians belong to the Catholic Church? Because some Christians separated from the Catholic Church and formed new churches, asserting that the old Church had fallen into error, even though the Catholic Church was guaranteed against error by Jesus Christ Himself. If the Catholic Church ever taught error, Christ's promise was false, and He was, therefore, an imposter, and Christianity is false. Hence, either the Catholic Church is true, or all Christianity rests on a basis of falsehood, blasphemy and sacrilege.

This is plain speaking, and may seem arrogant to some but it is absolutely logical. It is impossible, logically, to hold that Christ is God and that His solemn word should fail. God's word cannot fail.

If, therefore, Christ is God, the Catholic Church, which is the only one that goes back to Him, is His Church.

There may have been scandals among its members but, as before mentioned, He actually foretold them. The Church is made up of men not angels. The Truth does not force one to be good, but points out the way and gives help. Judas went wrong in the company of Christ who was the Way, the Truth and the Life. That did not detract from Christ.

So to-day the Catholic Church, the Light of the World shines for all, though all may not walk in its light. However, the Light is not at fault, but rather they who close their eyes to it, and refuse to guide their steps by it. It follows, therefore, logically, that all Christianity is false, unless the Catholic Church is the Church of Christ.

NON-CATHOLIC TESTIMONY

“The seceders, to cover their own deed, stoutly maintained that the doctrine of the Church united with the chief See had been corrupted by many heresies and by idolatry. This was the occasion of my inquiring into the dogmas of that church, of reading the books written on both sides. . . . I went further, and chose to read the chief writers of ancient times, as well Greek as Latin, among whom are

Gauls and Africans; and those of the next three centuries. I read both, all and often, but the later ones as much as my occupations and circumstances allowed, especially Chrysostom and Jerome, because I saw that they were considered happier than the rest in the exposition of Holy Scriptures. Applying to these writers the rules of Vincentius of Lerins, which I saw to be approved by the most learned, I deduced which were the points which had been everywhere, always and perseveringly handed down by the testimony of the ancients, and by the traces of them remaining to the present day. I saw that these remained in that Church which is bound to Rome."

HUGO GROTIUS, *Votum pro Pace*, III, p. 653.

"The fact that there was a painful mass of moral evil within the Church before the reformation does not necessarily lead to the conclusion that the reformation in England,—or indeed anywhere else,—was due to moral indignation on that account. There is absolutely no appearance that this was the case. Not even Luther had any idea of revolting against the papal system for seven years after he had been shocked at what he saw of the moral condition of Rome itself, nor would he have done so at all, but that he was disappointed in his expectation of fair treatment in his controversy with Tetzel. As to the reformation in England, it was due really to the

King's action against the Pope by which papal jurisdiction was entirely abrogated."

JAMES GAIRDNER, *Lollardy and the Reformation*, Bk. III, xxxix.

"Royal supremacy is in truth a rather ambiguous doctrine, which has been disliked by pious minds down to the present day, and even if we acknowledge that it contained within it a hidden seed of good to be matured in after ages, we cannot pretend that its enforcement at the outset was anything but a wilful destruction of the best existing guarantees for public morality."

JAMES GAIRDNER, *Lollardy and the Reformation*, I, 506.

"We, Protestants as we are, when we take in at one view this wondrous edifice (the Catholic Church), from its base to its summit, must acknowledge that we have never beheld a system which, the foundation once laid, is raised upon such certain and secure principles; whose structure displays, in its minutest details, so much art, penetration and consistency; and whose plan is so proof against the severest criticism of the most profound science."

MARHEINEKE, "Symbolik," 1810.

"My faith in Protestantism is so shaken that I am compelled in conscience to lay aside for the present

my functions. . . . I know the grief that what I am going to tell you will create, but I know, too, you will respect the integrity and the frankness of the course I adopt. The attacks from every quarter upon the Roman Catholic Church have forced me into a laborious study of the controversy, and I confess my faith is shaken in the Protestant religion. I have resigned my parish, my kind, my generous parish, and have laid aside the active functions of my profession, to weigh deliberately and devoutly my future. I know how great a sacrifice I make, of feeling as well as interest. . . . It is not only giving up the honours and emoluments of my profession and my standing, but it is to be attended with the rage and malignity, the abuse and the calumny of the pious public, and the alienation of kindred and friends, which to a great extent are sure to follow. . . . Do not suppose, dear Bishop, my present feelings are due to any momentary impulse; they are the result of anxious study, they have given me many sleepless nights and brought me low in health; and do not think I have been led to them by any novel or exterior influence; I have read not one of the recent publications for the Roman Catholics, and certainly nearly all against them; I have had no communication on the subject with any clergyman or layman of their Church, nor have I consulted on the steps I now take with any human being whatever. It is from a most *ex parte* Protestant examination of the subject that

I have come to the doubts and conclusions which I now send you; the subject, moreover, was forced upon me solely by my own church, and her vociferous errors in England and at home."

REV. PEARCE CONNELLY in a statement to his
Bishop, Dr. Otey.

CHAPTER XVIII

THE CATHOLIC CHURCH

WAS Jesus Christ God? Yes or no? If He was not, all the Christian denominations are false. Because all Christianity rests on Christ, who, if He be not God, in swearing that He was, thus committed perjury. Consequently, if Christ be not God, Christianity rests on falsehood. In solemnly swearing that He was God, He meant true God, the same as Jehovah, otherwise the Jews would not have accused Him of blasphemy, and put Him to death on that charge.

If He was God, He is divine Truth, and all that He says and promises is true. Did He establish a visible Church? Yes or no? If He did not, there is no use looking for it. If He did, then it is somewhere in the world to-day, for He declared it was to last always.

Christ commanded His Church to teach and to administer sacraments. The administration of sacraments requires a visible organization. Some say that the Church of Christ is a spiritual kingdom existing in the hearts of men and that it is this spiritual

creation which He promised to be with and which was to last forever. It is true that His Church is a spiritual kingdom inasmuch as its realm is the souls of men and its means of helping them are spiritual.

But it is by a visible agency that all this is done. It was a visible Church which gave us the Bible. Before the Bible was compiled, the Church was in full organization. The sacraments are visible signs of invisible grace conferred. The administration of the sacraments, the ordination of ministers and the preaching of the Word all require visible administration. This necessitates organization and authority which constitutes a visible Church.

Christ's truth is not in the air. It is a sacred deposit left by Him to His Church, which in turn, by His command, delivers it unaltered to generation after generation and will do so to the end of time.

What visible Church, therefore, goes back to Peter and Jesus Christ? There is but one, the Catholic Church, whose head is the Pope, the successor of Peter, and the representative of Christ. No other visible church dates its present organization from Apostolic times. The world opposed and persecuted Christ; we should not be surprised that it opposes the Catholic Church.

NON-CATHOLIC TESTIMONY

"The immediate effect of the abolition of papal jurisdiction in England was not a reformation at

all; it was grosser demoralization than before. The reformation, in fact, if we date it from the withdrawal of obedience to Rome, was really in the main an immoral movement, stimulated by abuses to which Rome itself had been a great deal too indulgent."

JAMES GAIRDNER, *Lollardy and the Reformation*, I, 380.

"We have seen that the Catholic Church was not, and is not, an affair of mere abstract faith; that it was not so very spiritual a concern as to scorn all cares relative to the bodies of the people, that one part, and that a principal part, of its business was to cause works of charity to be performed, that this charity was not of so very spiritual a nature as not to be at all tangible or obvious to the vulgar sense; that it showed itself in good works done to the needy and suffering; that the tithes and offerings and income from real property of the Catholic Church went in great part to feed the hungry, to clothe the naked, to lodge and feed the stranger, to sustain the widow and the orphan, and to heal the wounded and the sick; and that, in short, a great part, and indeed, one of the chief parts of the business of this Church was to take care that no person, however low in life, should suffer from want, either of sustenance or care; and that the priests of this Church should have as few selfish cares as possible to withdraw them from this important part of their duty, they were forbidden

to marry. Thus as long as this Church was the national Church, there were hospitality and charity in the land, and the horrid word 'pauper' had never been so much as thought of."

WILLIAM COBBETT, *History of the Protestant Reformation*, p. 269.

"The Christian Community under him (the Pope) is organized like an army, of which each order is in strict subjection to every order that is above it. A thousand Bishops are its generals; some two hundred thousand clergy are its subordinate officers; the laity are the proletarians. The auxiliary forces of this great military establishment are the monastic orders. And they differ from the auxiliaries of other armies in that they have a yet stricter discipline, and a more complete dependence on the head, than ordinary soldiery. To the charm of an unbroken continuity, to the majesty of an immense mass, to the energy of a closely serried organization, the system now called Papalism or Vaticanism adds another and more legitimate source of strength. It undeniably contains within itself a large portion of the individual religious life of Christendom. The faith, the hope, the charity, which it was the office of the Gospel to engender, flourish within this precinct in the hearts of millions upon millions, who feel little, and know less, of its extreme claims, and of their constantly progressive development. Many beautiful and noble

characters grow up within it. Moreover, the babes and sucklings of the Gospel, the poor, the weak, the uninstructed, the simple souls who in tranquil spheres give their heart and will to God, and whose shaded path is not scorched by the burning questions of human thought and life, these persons, probably in the Roman Church, are by no means worse than they would be under other Christian systems. They swell the mass of the main body; obey the word of command when it reaches them; and they help to supply the sources by which a vast machinery is kept in motion."

RIGHT HON. W. E. GLADSTONE, M. P., *Course of Religious Thoughts.*

XIX

OTHER CHRISTIAN SECTS

IF the Catholic Church is divine, why are not all Christians Catholics? For the same reason that although Christ was divine, all did not become Christians. Christ was opposed to the pride and selfishness of the world, and hence did not flatter the pride or ambition of the Jews. They looked for a great worldly kingdom, and He came to give them something far better, a heavenly kingdom; they looked for present advantage, and because He did not give it, they rejected Him. They accused Him of blasphemy because He declared He spoke the truth in saying He was God.

The founders of the various denominations falsely accused the Catholic Church and set up their own religion. As Christ was falsely accused and misrepresented by those whose interest it was to reject Him, so was His Church at the time of the so-called Reformation. Since then there has been a constant stream of misrepresentation from poisoned sources with the result that many are prejudiced against the Catholic Religion. They accept as truth statements purposely falsified by enemies of the Church.

If the reformers were right, Christ was wrong, for He said His Church would always teach the truth. Abuses there have been, undoubtedly, because men are men. But error absolutely did not exist and never will exist in Christ's Church.

NON-CATHOLIC TESTIMONY

"Whatever may be said of the private morals of individual popes, it must be considered that they wielded judicial functions and passed sentence when required, as to what was right or wrong in faith or practice. Nor does it appear that they and the Sacred College, by whose advice they were guided, ever came to corrupt decisions, or judgments which were otherwise than just and impartial, on the cases laid before them."

JAMES GAIRDNER, *Lollardy and the Reformation*, Bk. 1, 292.

"The German poet Goethe says of Luther, that he threw back the intellectual progress of mankind for centuries by calling in the passions of the multitude to decide on subjects which ought to have been left to the learned."

FROUDE, *Short Studies*, p. 44.

"Instead of one pope, the Protestants were oppressed by a number, each of the princes ascribing that authority to himself. . . . The Protestant

princes, rendered by the Treaty of Augsburg unlimited dictators in matters of faith within their territories, had lost all sense of shame. Philip of Hesse married two wives (as all the world knows, authorized by Luther). Brandenburg and pious Saxony yielded to temptation. Surrounded by coarse grooms, equerries, court fools of obscene wit, misshapen dwarfs, the princes emulated each other in drunkenness, an amusement that entirely replaced the gallant tournaments of earlier times. Almost every German court was addicted to this bestial vice."

MENZEL, *History of Germany*, XI, p. 288.

"There is a steady decay in the various Protestant congregations. The rich, as a class, and the people of the abyss, so far as they move towards any existing religious body, will be attracted by the moral kindness and picturesque organization and venerable tradition of the Catholic Church. We are only in the beginning of a great Catholic revival. The country side of the coming time will show many a splendid cathedral, many an elaborated monastic palace towering amidst the abounding colleges and technical schools. Along the moving platforms of the urban center—amidst the shining advertisements that will adorn them—will go the ceremonial procession, all glorious with banners and censer-bearers. Countless ecstatic nuns will find shelter from the world

in simple refuges of refined austerity. When miracles are needed, miracles will occur. Except for a few queer people, nourished on Maria Monk and such like anti-Papal pornography, I doubt if there will be any Protestants among the rich."

H. G. WELLS in *Anticipations*.

"The whole trouble is the Protestant practice of organizing churches on a theological basis. The fight between the Fundamentalist and the Modernist has been going on ever since Protestantism began and the result is the 150 and more denominations, which makes the devil laugh. And all because the Protestant has the extraordinary idea that theology has something basic to do with religion and with salvation. As a matter of fact, religion may be a good many things, but one thing it is not, and that is belief or disbelief in the Virgin Birth, the infallibility of the Bible, the creation, or any other dogma.

"Especially does theology or theological belief have no place in the church as such. No church can fulfil its functions or be faithful to religion, unless it can be said of it with utter truth that it has no belief at all."

DR. JOHN HAYNES HOLMES' Sermon, *The War in the Churches*, "New York Times," Jan. 28, 1924.

XX

THE CATHOLIC CHURCH AND ABUSES

CHRIST guaranteed His Church against error, not against scandal. Indeed, as before stated, He foretold scandal, even in high places. In the church of the Old Testament, there were abuses and corruption; Saul, the anointed of the Lord, was false to his trust; David, God's inspired Psalmist, fell lamentably; not a few of the Patriarchs and Prophets were a scandal to the people. In the New Testament, some of the Apostles, with Christ in their midst, sinned grievously. The Church in Apostolic times needed purifying. The Church is composed of men, not angels. The sacrament of forgiveness was instituted by Christ Himself for the reformation of His followers. In the Lord's Prayer, He bids us ask forgiveness for our transgressions. Priests, Bishops, Popes are human and frail like the rest of us. Judas fell and Peter fell. There has been scandal always in the Church. Christ is the Light of the world. A Beacon guides, it does not compel. Religion does not force one to be good, but directs and helps. The divinity of the

Catholic Church is manifest by its preservation and vigor in spite of the frailty of some of its members. If it were not divine it had perished long ago. Christ did not guarantee its members freedom from sin, but He did guarantee His Church freedom from error, and perpetuity.

NON-CATHOLIC TESTIMONY

“The theory that Protestantism was more tolerant than Romanism will not bear investigation.”

JAMES GAIRDNER, *Lollardy and the Reformation*, Bk. III, xxiv.

“The Spanish Inquisition is one of those subjects regarding which Protestant Christendom is largely in error. There is perhaps no historical question more deeply overlaid with prejudice, fallacy, one may even say, superstition; none as to which popular conceptions are further removed from the facts as scholars know them. But why, one immediately inquires,—why this widespread and long-standing delusion? . . .

“At the time when Protestantism was fighting for its life, it found no more effective rallying cry for its forces than—The Spanish Inquisition! Of this, accordingly, it made the most, lavishing upon the Catholic tribunal all that wealth of lurid invective for which the early reformers are so justly f

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No exaggeration was too wild, no calumny too black for the purpose of these enthusiasts; and they succeeded in coloring not only the thought of their own time, but the thought of Protestant countries from that day to this, concerning the object of their attacks. . . .

“Nearly all modern Protestant chronicles of the Inquisition are poisoned at the source, being chiefly drawn from a work now regarded by scholars, Protestant and Catholic alike, as utterly untrustworthy. The author of this work, one Llorente, a Spaniard, was a functionary of the Inquisition. Being discharged for misconduct, he proceeded to write a ‘history’ of the tribunal, calumniating it in every possible way; first, having destroyed records which might have disproved his assertions, and to which he alone had access. In the absence of these records, it was for a long time impossible absolutely to confute him; but within the last half century facts have come to light which directly give the lie to a great number of his statements, and so discredit all the rest; his character, too, is shown to have been such that it alone should bar him from the witness-stand; and, moreover, the investigations of historians are tending more and more strongly every decade to put his testimony out of court on collateral grounds.”

ELIZA ATKINS STONE, *A Brief for the Spanish Inquisition*, pp. 4-6.

“The Inquisition was an engine for stifling sedition as well as heresy. Hence it was defended by the Spanish sovereign against objections and complaints of the pope.”

GEORGE P. FISHER, *The Reformation*, Chap. XI, p. 404.

“When one looks at these deeds, when one sees what abject slavery Elizabeth had reduced the nation to, and especially when one views this commission, it is impossible for us not to reflect with shame on what we have so long been saying against the Spanish Inquisition, which from its first establishment, has not committed so much cruelty as this first Protestant Queen committed in any one single year of the forty-three years of her reign. And observe again and never forget, that Catholics, where they inflicted punishments, inflicted them on the ground that the offenders had departed from the faith in which they had been bred, and which they had professed; whereas the Protestant punishments have been inflicted on men because they refused to depart from the faith in which they had been bred, and which they had professed all their lives. And in the particular case of this brutal hypocrite, they were punished, and that, too, in the most barbarous manner, for adhering to that very religion which she had openly professed for many years of her life, and to

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which she, even at her coronation, had sworn that she belonged."

WILLIAM COBBETT, *History of the Protestant Reformation*, pp. 279-280.

"Verily, I must acknowledge, much trouble cometh of my teaching! Yea, I cannot deny that this matter often makes me sorrowful when my conscience especially chideth me in that I have torn asunder the former state of the Church, which was tranquil and peaceful under the Papacy, and I have excited much trouble, discord, and faction by my teaching."

LUTHER'S Works, Vol. II, p. 281.

"But with all its mistakes, errors, crimes (if you will) that it is answerable for, since its institution, through the sins of unworthy servants, *Catholicism* is the only creed with the true seed of spiritual life within it—the only creed left standing on a firm foundation in this shaking world."

MARIE CORELLI, *The Secret Power*, p. 182.

XXI

THE CATHOLIC CHURCH AND THE REFORMATION

IN the sixteenth century a great division occurred in Christendom. Up to that time nearly all Christian bodies recognized the Catholic Church as the one true Church of Christ. It was the only church in the world which went straight back to Christ in direct line; consequently it was the only church during sixteen centuries which was Christ's Church. Christ had proclaimed that His Church was to last always and that it was to teach the truth. The so-called reformers claimed that the Church had taught error instead of truth. We must choose between Christ and the reformers. He said His Church would never err; they said it had erred.

It is a question, therefore, whether or not Christ's guarantee was effective. If it was not effective, He was not God, for God necessarily fulfils His word. Those who reject every form of Christianity because they do not believe in Christ's divinity, are at least consistent. But those who believe in His divinity and yet admit that His Church divinely guaranteed

against error fell into error are neither logical nor consistent. As true as Christ is God His guarantee holds. By that guarantee His Church never has and never will teach error.

To repeat, abuses there undoubtedly were in the Church, as there were in Apostolic times,* but error never. Christ foresaw abuses in His Church when He said: "All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not: . . ." (Matt. xxiii, 3).

The Church may have needed reform of conduct; the reformers, however, sought to destroy her. But she will live forever for God has so declared.

NON-CATHOLIC TESTIMONY

"In nearly every country where their boasted Reformation triumphed, the result is to be mainly attributed to coercion."

LECKY, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, II, p. 49.

"The Reformation, as it is called, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation and rivers of innocent English and Irish blood."

WILLIAM COBBETT, *History of the Protestant Reformation*, pp. 2-3.

* See *The Hand of God*, by Martin J. Scott, S.J.

"It is not to be denied that the origin of the (English) Establishment is mixed up with plunder, jobbery and intrigue, and stands out even in the tortuous annals of the sixteenth century; that the annals run black and red, along some of the blackest and reddest pages of royal tryanny and government corruption."

FREDERICK HARRISON, in "Contemporary Review," XXXIII, p. 582.

"The Reformation getting the upper hand among a portion of the German people was due first and foremost to the princes, who aimed at creating territorial churches for themselves, and being masters in their own houses."

ADOLF HARNACK, in "Contemporary Review," 1904, p. 859.

"A king whose character may be best described by saying that he was despotism itself personified; unprincipled ministers; a rapacious aristocracy; a servile parliament. Such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest."

MACAULAY'S *Essays*: Hallam's *Constitutional History*, I, p. 199.

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“I cannot on this occasion forbear recalling somewhat of my earlier youth, in order to make it clear that the great affairs of religion as embodied in the Church must be carried on with order and close coherence if they are to bring forward the expected fruit. The Protestant service has too little fulness and consistency to be able to hold the common people together, hence it often happens that members secede from it, and either form little communities of their own, or they quietly carry on their citizen life, side by side, without ecclesiastical connection. Thus for a long time complaints have been made that the churchgoers are diminishing from year to year, and in just the same ratio the persons who partake of the Lord’s Table.”

GOETHE’S *Autobiography*, p. 239.

“I could never understand the use of parsons in the Protestant system. They are ordained, it is said, to preach and teach; but if the Bible is the sole rule, as Protestants assert, and every man is his own interpreter, it is folly to set up any class of men to teach others: for when applied to for religious instruction, they can only hand a Bible to the applicant and tell him to pick for himself. They cannot even insure the inquirer that the book is the Word of God. They may firmly believe it so themselves, but they must leave the individual to find that also for himself. If they venture to propound to him any doctrine,

or point his attention to their Catechism or Articles, they can only assure him that they themselves so believe; but they must own that, after all, they may be wrong, for neither they nor their Church claim infallible authority. So that, if the poor man who reverently looked up to them for pastoral teaching prefers thinking directly the reverse of what they tell him, he is at full liberty to do so, and may be in the right after all! And what is this but establishing every man as supreme judge at once of all controversies of faith? And then I return to my first inquiry: of what use are parsons in such a Church? Well was it said, and much more consistently, not long ago in a leading public journal, 'The Protestant is his own parson, and with the Bible in his pocket he moves about the world as he pleases.' "

SIR CHARLES WALSLEY, Bart.

XXII

THE CATHOLIC CHURCH AND INFALLIBILITY

OUTSIDE the Catholic Church there is much misunderstanding about infallibility. It simply means that when the Head of the Church hands down a decision in regard to Christ's teaching, the decision is true. The Pope cannot teach a new truth, just as the Supreme Court cannot add to the Constitution. As the Supreme Court interprets the Constitution, when it is called in question, so does the Pope interpret the Constitution of the Church, namely Christ's teaching, when it is called in question.

The Head of the Catholic Church is Christ's representative on earth. Would you expect His representative to misrepresent Him? The opinion of an individual judge of the Supreme Court has no binding authority except when it enters into an official decision of the Court. So with the Pope. He has Christ's guarantee of infallibility only when solemnly proclaiming the meaning of Christ's teaching. On all other matters he may err like the rest of us.

A Church which is divine must necessarily be in-

fallible. A fallible Church is a fallible Christ. The Catholic Church alone claims infallibility. A divine religion must claim infallibility and be infallible, but a man-made religion dare not put forth this claim. We cannot associate fallibility with a divine teacher or religion. A fallible guide may lead one astray. God or His Church can mislead no one.

NON-CATHOLIC TESTIMONY

“If we would obtain a true view of Catholicism, we must begin by making a clean sweep of all the views that as outsiders we have been taught to entertain about her. We must, in the first place, learn to conceive her as a living, spiritual body, as infallible and as authoritative now as ever she was, with her eyes undimmed, and her strength not abated, continuing to grow still as she has continued to grow hitherto; and the growth of her new dogmas that she may from time to time enunciate, we must learn to see, are from her standpoint signs of life and not signs of corruption. And further, when we come to look into her more closely, we must separate carefully the elements we find in her, her discipline, her pious opinions, her theology and her religion. Let her be fairly looked at in this way,—looked at not with any prepossession in her favor, but only without prejudice, and this much I am convinced of: I am convinced that if it be once admitted that we belong to a spiritual world, and in that world we are free

and responsible agents, there will be no new difficulties encountered either by reason or the moral sense in admitting to the full the supernatural claims of Catholicism."

WILLIAM HURRELL MALLOCK, in "Nineteenth Century," 1878, p. 1034.

"I am tired to death of uncertainty. I am sick of self-will. I am weary of standing alone. I am disgusted past bearing with that thing in the Anglican Communion which calls itself Catholicism. I must find a living, speaking, infallible authority to which to submit, or else I must disregard Christianity as a miserable show. In Anglicanism I find no one note of the Church. It is not *one*, for it has almost as many teachings as teachers. It is not *holy*, for supernatural holiness it stigmatizes as superstition and idolatry. Monks, virgins, hermits it scoffs at—scourges, hair-cloth, celibacy, vows, confessions, penances, vigils before the Sacrament, and almost all other means to preëminent holiness it disallows in no measured terms. I cannot see that the holiness it recommends goes very much beyond such a holiness as Cicero might have practised. Nor is Anglicanism *Catholic*. It is confined to men of one Church, and it will have nothing to do with the rest of Christendom. It hates the Roman obedience, and sends its emissaries wherever it can to stir up strife in that obedience, as we have missionaries, forsooth,

in Mexico, in the West Indies, South America, in France; and even in Italy. . . . Lastly, Anglicanism is not *apostolic*. In England Parliament is supreme, and Churchmen literally worship God according to Parliament. Laymen say what is and what is not the Church's doctrine, and now acquit and now condemn priests. And in this country, too, not the Bishops, but the laity, rule. What the laity want they always get, and what they don't want is never forced on them. They sit in all ecclesiastical bodies as coördinated with the Bishops themselves, and in almost all diocesan committees the Bishops are ruled out altogether, and are not even allowed to be co-ordinated with the laity. But it is useless, I am sure, to prosecute further this indictment against Anglicanism. . . . Until I can be made to see what I now cannot see, namely, that Anglicanism has the notes of the Church, I must retain my purpose of looking elsewhere for that Church. I have determined to go abroad for a while and to make there my submission to the Chair of St. Peter, if after consulting with some whom I have promised to consult my mind is still to the effect that Anglicanism is spurious and that the Roman obedience is alone entitled to my allegiance."

A. A. CURTIS, D. D., Late Rector of Mt. Calvary, Protestant Episcopal Church, Baltimore, and afterwards Catholic Bishop of Wilmington.

XXIII

THE CATHOLIC CHURCH AND TRUTH

ON leaving this world Christ had to commit His teaching to somebody, otherwise it would have perished or become distorted. This is evident.

A body of teaching is not something that may exist by itself and impart itself. Teaching must be embodied in books or tradition and books and tradition require careful guardianship to prevent error.

Christ chose His divinely established Church to be custodian of His revelation. He owed it to Himself to see to it that His custodian should safeguard His truth. Hence, the Catholic Church is the depository of God's revealed truth. So much is this so that Christ said of His Church: "He that heareth you, heareth me." . . . (Luke x, 16). Hence, the Catholic Church speaks with the authority of God; it is the only church which does so; and it is the only church which does not change its teaching with the changing world. Except in secondary matters, such as external reforms, customs and practices, which do not

affect the revealed truth, she never changes. Truth is always the same. Two and two always make four. It is only error that changes. Hence Catholic doctrine never changes. Truth though fixed is not inert. It is the most dynamic thing on earth. Witness Christian civilization.

NON-CATHOLIC TESTIMONY

"I freely admit the preëminence of Catholicism as an historical institution; here she is without a rival or a peer. If to be at once the most permanent, and extensive, the most plastic, and inflexible ecclesiastical organization, were the same thing as the most perfect embodiment and vehicle of religion, then the claim of Catholicism were simply indisputable. The man in search of an authoritative Church may not hesitate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become, or get himself reckoned a Catholic. . . .

"The Protestant churches are but of yesterday, without the authority, the truth, or the ministries that can reconcile man to God; they are only a multitude of warring sects, whose confused voices but protest their own insufficiency, whose impotence almost atones for their own sin of schism by the way it sets off the might, the majesty and the unity of Rome.

In contrast, the Catholic Church stands where her Master placed her on the rock, endowed with the prerogatives and powers He gave to her, and 'against her the gates of hell shall not prevail.' . . .

"She is not like Protestantism, a concession to the negative spirit, an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of divine truth, the representative of divine order, the supernatural living in the very heart, and before the very face of the natural."

PROF. A. M. FAIRBAIRN, *Catholicism, Roman and Anglican*, pp. 152-154.

XXIV

THE CATHOLIC CHURCH AND COMPROMISE

SOME consider the Catholic Church arrogant and intolerant because she will make no concessions in matters of faith. In matters of faith Christ was the most intolerant person in the world. He was also accused of arrogance and blasphemy because He held that He was divine. He set Himself up against the whole Jewish hierarchy declaring that they were wrong and that He was the Way, the Truth, and the Life. He also set Himself against the world at large because it was in error and filled with wilful wickedness.

His Church, like Himself, can make no compromise in regard to the faith which He entrusted to her. Either she has the truth or not. If she has it, she would be false to her trust to compromise it; if she has it not, Christ's promise has failed, Christianity is a deception, and the quicker we realize it the better. Christ was intolerant in matters of belief, and so is His Church.

Truth is intolerant of error. Mathematics are absolutely intolerant, they never compromise with

error. Christ and His Church must be intolerant of error. Towards the erring individual, however, the Church like Christ is all consideration, if the erring one be sincere. One may be intolerant of Bolshevism, but tolerant of an individual adherent or victim of Bolshevism.

Christ hated sin, but sought after the sinner; the Church opposes error, but does all in her power for the erring one.

NON-CATHOLIC TESTIMONY

“Where are those who believe, as Luther taught it, the doctrine of imputed righteousness which he called ‘Justification by faith alone’? The doctrine is extinct. What person calling himself a follower of Luther would dream of advising a penitent to sin all the more in the name of Christ because ‘where sin abounded there did grace more abound’? Who to-day believes the doctrine of Calvin on Reprobation, etc.? Most of these doctrines are as extinct as the famous dodo. And, as for Puritanism, that mighty power which for a time overthrew both altar and throne and founded a religious tyranny in New England in these western lands, what remains of it to-day except a pale, emasculated, swiftly dying sabbatarianism?”

DR. PERCIVAL, in “Nineteenth Century,”
XLVI, p. 516.

“Mr. Emerson remarks in his Sovereignty of Ethics: ‘Luther would cut his hand off sooner than write theses against the Pope if he suspected he was bringing on with all his might the pale negations of Boston Unitarianism.’ In the same spirit and with the same limitations with which Mr. Emerson’s remark is to be understood by discriminating readers, I say that our Puritan fathers never would have made the break they did with Catholic Christianity could they have foreseen as the result thereof the Christless, moribund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift us above the weight and weariness of sin.”

DR. STOWE, in “Boston Herald,” Dec. 15, 1905.

XXV

THE CATHOLIC CHURCH AND PROGRESS

SOME say that other Christian sects are more progressive than the Catholic Church, more up to date.

Perhaps those living in Christ's day said He was not progressive and that the Apostles were behind the times. No doubt the early Church worshipping in the Catacombs seemed out of date to the cultured Romans. But Christian Civilization is progress, and it is the result of the Catholic Church. There is no more progressive country in the world to-day than Catholic Belgium.

However, Christ did not come to give us worldly prosperity. In fact, He was poor and the Apostles were poor. His great gifts were truth and eternal life. There is no progress in truth. The multiplication table has made no progress from the beginning. If the Catholic Church was true when it came from Christ, it is true now, and will be true to the end of time. What is false may make progress towards truth, but truth is always the same.

That is why the teaching of the Catholic Church never changes. It is the same now as in the days of the Apostles. Customs and forms which follow

from doctrine may change according to practical needs, but the doctrine never. No new truth has been taught since the Apostles. The Supreme Court of the United States does not add to the Constitution by its decisions, but only clarifies it. So the Catholic Church by its infallible pronouncements does not add to or change the truth of Christ, but only declares its meaning.

NON-CATHOLIC TESTIMONY

“This glorious Elizabethan age with its Shakespeare, as the outcome and flowerage of all which had preceded it, is itself attributable to the Catholics of the Middle Ages. The Catholic faith which was the theme of Dante’s song had produced this Practical Life which Shakespeare was to sing.”

THOMAS CARLYLE, *Heroes and Hero-Worship*,
p. 138.

“The Catholic Church is the only historical religion that can conceivably thus adapt itself to the wants of the present day, without virtually ceasing to be itself. It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them, that can be always the same, and yet always developing.”

WILLIAM HURRELL MALLOCK, *Is Life Worth Living?* p. 313.

“When Europe had sunk in the most extreme moral, intellectual and political degradation, a constant stream of missionaries poured forth from the monasteries, who spread the knowledge of the cross and the seeds of a future civilization through every land from Lombardy to Sweden, and in addition to their noble devotion, carried into their missionary efforts the most masterly judgment.”

LECKY, *History of European Morals from Augustus to Charlemagne*, XII, Chap. 4, p. 190.

“In any true reading of history, the Church and her establishments were the only asylums in which the spirit of freedom and of independence of mind were lodged, kept alive, and nursed to their present maturity.”

SAMUEL LAING, *Observations on the Political and Social State of Europe*, Chap. 15, p. 394.

“The Church had moreover agitated all the great questions which concern man; she was solicitous about all the problems of his nature, about all the chances of his destiny. Hence her influence on modern civilization has been immense; greater, perhaps, than has been imagined by her most ardent adversaries or her most zealous advocates. Absorbed either in her defense or in aggression, they considered her only in a polemic point of view, and they have failed,

I am convinced, in judging her with fairness and in measuring her in all her dimensions."

FRANÇOIS GUIZOT, *Histoire de la Civilisation en Europe, depuis le Quinzième Siècle jusqu' à la Révolution Française*, Lect. V, p. 126.

"The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the new World more than compensate for what she lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn,—countries which a century hence may not improbably contain a population as large as that which now inhabits Europe."

MACAULAY'S *Essays*, Ranke's *History of the Popes*, III, p. 303.

XXVI

THE CATHOLIC CHURCH AND OURSELVES

IF the Catholic Church is not true, there is no true Church in the world. This means that the only right choice is between Paganism and Catholicism.

By Paganism is meant self-worship in one form or other. The pagans fashioned their own deities and worshiped them. Every vice had its deity. Modern pagans make their own religion which in many cases is the negation of religion. They erect a shrine of their own design which answers to their own wishes, inclinations and passions and call it their religion. It is modified paganism, or if you will, de-Christianized Christianity.

Catholicism alone teaches the entire and unadulterated truth of Christ. No other religion even claims to be infallible. A church which is not infallible may by its own admission teach falsehood. No church of Christ can do that. Consequently, the logical thing is to reject all Christianity or accept Catholicism. If one enters the Catholic Church one must be convinced that it is as true as Christ. A

Catholic listens to the Church in matters of faith and morals as if Christ were speaking. By the Church Christ thus continues His ministry in the world; by it He is the Light of the world.

NON-CATHOLIC TESTIMONY

"I have seen a good many Roman Catholics on their dying beds, and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder creeds which have replaced it."

DR. OLIVER WENDELL HOLMES, *Over the Tea Cups*, p. 250.

"Sir William Scott informs me that he heard Johnson say, 'A man who is converted from Protestantism to Popery may be sincere; he parts with nothing; he is only superadding to what he already had. But a convert from Popery to Protestantism gives up so much of what he has held as sacred, . . . there is so much *laceration of mind* in such a conversion, that it can hardly be sincere and lasting.' The truth of this reflection may be confirmed by many and eminent instances, some of which will occur to most of my readers."

JAMES BOSWELL, *Life of Johnson*, I, p. 351.

"I shall endeavor to show that all those forces of

science which it was once thought would be fatal to the Church of Rome are now in a way which constitutes one of the great surprises of history, so grouping themselves, as to afford her a new foundation. . . .

"In exact proportion as Protestantism exhibits its inability to vindicate for herself, either in theory or in practice, any teaching authority which is really an authority at all, the perfection of the Roman system theoretically and practically alike becomes, in this particular respect, more and more striking and obvious. . . .

"In this way it is then that modern historical criticism is working to establish, so far as intellectual consistency is concerned, the Roman theory of Christianity, and to destroy the theory of Protestantism, for it shows that Christian doctrine can neither be defined nor verified except by an authority which, as both logic and experience prove, Rome alone can with any plausibility claim."

WILLIAM HURRELL MALLOCK, in "Nineteenth Century," XLVI, pp. 675, 753.

XXVII

THE CATHOLIC CHURCH AND THE WORLD

THE world is necessarily opposed to the Catholic Church. By the world we mean those who live mainly for the pleasures of this earthly existence. The Catholic Church, with Christ, proclaims that man's destiny is not here but hereafter. The world opposed Christ, and it opposes His Church, because the world's policy is directly opposite to Christ's. Christ and His Church stand for Eternal life, the world for this life. It is the temporal versus the eternal. The world's motto is: "Let us eat, drink and be merry, to-morrow we die." Christ says: "It is appointed unto men once to die, and after this, the judgment." (Heb. ix, 27).

The worldly man is carried away by inclination and passion; the follower of Christ controls his tendencies by the law of God. The worldly man yields to temptation, the follower of Christ conquers it; the worldling surrenders to his desires, the follower of Christ puts aside everything that God prohibits; the carnal man drifts with the tide of sensuality, the follower of Christ constantly struggles against it.

In a word, the policy and purpose of the world is

directly antagonistic to the teaching of Christ. Hence, between the world and Christ there is bound to be antagonism. We must choose between them. Christ declared: "He that is not with me, is against me: . . ." (Matt. xii, 30). The Catholic Church is the sure guide to eternal life. It holds out no worldly inducements, but points the way to everlasting happiness.

NON-CATHOLIC TESTIMONY

"Consider what the Church did for education. Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before. A religious education, incomparably superior to the mere athleticism of the noble's hall, was extended to the meanest serf who wished it. This fact alone, by proclaiming the dignity of the individual, elevated the entire hopes and destiny of the race. The humanizing machinery of schools and universities, the civilizing propaganda of missionary zeal, were they not due to her? And, more than this, her very existence was a living education. It showed that the excessive ages were not sporadic and accidental scenes, but were continuous and inherent acts in the one great drama. In Christendom the yearnings of the past were fulfilled; the direction of the future determined. In dim but magnificent procession, 'the giant forms of empires

on their way to ruin' had each ceded to her their scepters, bequeathed to her their gifts. There was no cleft between pagan and Christian; no break between Jerusalem and Rome. The Poetry, the Patriotism, the Tolerance of Heathendom were incorporated with the Holiness, the Universality, the Hopes of the True Faith. Life became one broad, rejoicing river, whose tributaries, once severed, were now united, and whose majestic stream, without one break in its continuity, flowed on under the common sunlight from its Source beneath the throne of God."

CANON FARRAR, *Christianity and the Race*,
Hulsean Lecture, 1870, p. 186.

"In the first place, the Church educated the Romano-Germanic nations, and educated them in a sense other than that in which the Eastern Church educated the Greeks, Slavs and Orientals. . . . It brought Christian civilization to young nations, and brought it not only once so as to keep them at its first stage. No! It gave them something which was capable of exercising a progressive educational influence."

ADOLF HARNACK, *What Is Christianity?* Lect.
XIV, p. 261.

"Society from the bottom has always interested me profoundly. The only reason why government did not suffer dry rot in the Middle Ages, under the

aristocratic system which then prevailed, was that most of the men who were efficient instruments of government were drawn from the Church—from that great religious body which was the only Church, that body which we now distinguish from other religious bodies, as the Catholic Church. The Catholic Church was then, as it is now, a great democracy. There was no peasant so humble that he might not become a priest, and no priest so obscure that he might not become Pope of Christendom, and every chancellery in Europe, every court in Europe, was ruled by the learned, trained, and accomplished men—the priesthood of the great and dominant Church. What kept government alive in the Middle Ages was this constant rise of the sap from the bottom, from the rank and file of the great body of the people through the open channels of the priesthood. That, it seems to me, is one of the most extraordinary illustrations that could possibly be adduced of the thing I am talking about.”

WOODROW WILSON, *The New Freedom*.

“Forty years ago there were but thirty Popish chapels in England: last year there were five hundred and ten; twenty or thirty more are rising from their foundations. About an hour since I passed by one of prodigious size, between Clifton and Bristol. Twenty-five years ago, there was one small room in Bath, by courtesy called a chapel. It might con-

tain fifty persons, leaving but scanty room for the censer to swing about in. There are now about three thousand. In Liverpool and in Manchester the number of those who are returning to the ancient faith is proportionally great. How is all this? The English are less liable than most other nations, perhaps than any other on earth, to be captivated with music, with painting, with sculpture, with gesticulations and finery and perfumes; they are not fond of opening their hearts in confession; they are not easily wheedled out of their money; they are suspicious if their wives and daughters lend their ears, without good security, to a priest; they neither grant pardon nor receive it too readily. Bibles have been given to them unsparingly, and tracts for all their necessities; quite in vain”

Progress of Popery, by REV. E. BICKERSTETH,
cited by the “*Eastern Star*,” 15th February,
1840.

XXVIII

THE CATHOLIC CHURCH AND ACCUSATIONS

THERE have been abuses in the Church of Christ from the beginning. Councils and Synods have been held at various times to discuss remedies, and the greatest saints have worked at reformation; but always these abuses concerned conduct, not doctrine.

We must remember that Christ was both God and man, divine and human. As man He was subject to fatigue, hunger, disappointment,—everything except sin. His Church also has its human side, even though she be divine. Men, not angels, are her agents. Christ's guarantee did not cover conduct, but teaching. Some of the leaders of the Church who have upheld her doctrine steadfastly have been delinquent in conduct. The spirit is willing, but the flesh is weak. Yet in spite of human frailty, Christ's Church has never taught error nor ever shall.

The wonder is not that there were abuses, but that there were not more, for human nature is weak and Christ's standards are high. Evil is conspicuous, virtue is hidden. The virtuous lives of the great body

of clergy and people make the evil of a few conspicuous. Moreover, since the reformation, English history has been written mostly by the enemies of the Catholic Church, and we all know what enemy testimony is. Christ was falsely accused, so is His Church; but from Christ's day to our own no accusation of false teaching can be sustained against the Catholic Church. This is proof that Christ is with her. No other Church in the world can show the divine credentials which the Catholic Church presents.*

NON-CATHOLIC TESTIMONY

“Though seemingly enslaved, the Church was in reality the life of Europe. She was the refuge of the distressed, the friend of the slave, the helper of the injured, the only hope of learning. To her, chivalry owed its noble inspiration; to her, art and agriculture looked for every improvement. The ruler from her learned some rude justice; the ruled learned faith and obedience. Let us not cling to the superstition which teaches that the Church has always upheld the cause of tyrants. Through the Middle Ages she was the only friend and advocate of the people, and of the rights of man. To her influence was it owing that through all that strange era the slaves of Europe were better protected by law than

* See *Credentials of Christianity*, by Martin J. Scott, S.J.

are now the free blacks of the United States by the national statutes."

"North American Review," July, 1845, p. 26.

"Abstractedly from all the influences which we have sustained in common with the rest of the civilized commonwealth, our British disparagement of the Middle Ages has been exceedingly enhanced by our grizzled ecclesiastical or church historians of the sixteenth and seventeenth centuries, men who, instead of vindicating the Reformation by the advocacy of reverence for holy things, obedience, love, charity, sought to establish righteousness through vengeance, and in all ways rendering evil for evil. . . .

"But the most wide, pervading and influential impulse to these sentiments emanated from philosophical France. The wit, the knowledge, all the acquired talents and mental gifts bestowed upon her men of letters during the era of *Encyclopedie* were devoted to their sincere vocation, their avowed object, their pride, the subversion of Christianity. . . .

"Never do these writers or their school, whether in France or in Great Britain, Voltaire, or Mably, Hume, Robertson, or Henry, treat the clergy or the Church with fairness, not even with common honesty."

SIR FRANCIS PALGRAVE, *History of Normandy and England*, I, p. xlvi.

XXIX

THE CATHOLIC CHURCH AND PATRIOTISM

SOME are opposed to the Catholic Church because they say its members owe allegiance to a foreign power. If God is a foreign power, this is true, not otherwise; for, let it be understood, allegiance to the Pope is another way of expressing allegiance to God. There are no better patriots in any nation than the Catholics of that nation. Witness Marshal Foch in France and Cardinal Mercier in Belgium, and in our own country the legion of Catholic men and women who gave unsurpassable service in every department during the World War. A man cannot be a good Catholic without being a good citizen. The Catholic Church teaches obedience to lawful government wherever established.

The more dutiful a Catholic is to the Pope the more loyal will he be as a citizen, no matter what government he be under. The Church like its Founder, Jesus Christ, bids us: "Render therefore to Cæsar the things that are Cæsar's; and to God

the things that are God's" (Matt. xxii, 21). That is why Catholics everywhere are distinguished for their patriotism.

If a Catholic is not true to his country he is false to his Faith. A Catholic, like an adherent of any creed, is human and may be a discredit to his religion; but in proportion as one is a good Catholic one will be a worthy citizen.

The Catholic Church inculcates the highest loyalty to authority. This is understood by those who know conditions. The late Mark Hanna declared that the two greatest safeguards of the United States Constitution were the Supreme Court and the Catholic Church. This is noteworthy coming from a non-Catholic. This is why anarchistic societies and Bolshevik leaders are so antagonistic to the Catholic Church. If the Catholic Church did not stand for patriotism it would not be so fiercely attacked by organizations opposed to true liberty.

NON-CATHOLIC TESTIMONY

"The ceremonial of the order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty, and holds up the Constitution of our country as the richest

and most precious possession of a Knight of the Order."

Committee of Masons, Report on the Knights of Columbus.

"To the average American Catholic the Stars and Stripes of the American Flag is next in sacredness to the Cross of Christ.

"If American institutions were as sacred in the hands of those who in books and newspapers seek to arouse Protestant prejudice against Catholicism, as they are in the hands of the American Catholics, but little harm would befall the most sacred safeguards which our fathers threw around the religious and political liberties which we enjoy."

"Texas Democrat," Tyler, Tex., April 14, 1914.

"I believe thoroughly that no order of citizens in this country is more patriotic and more devoted to America to-day than the Knights of Columbus."

GOVERNOR HAMMOND, "The Tribune," Minneapolis, Oct. 13, 1915.

"From the beginning of this country to the present hour, the Roman Catholics have been just as loyal as Protestants. It is a dastardly thing to do to intimate that a Catholic can't be loyal because a foreigner is at the head of the Church. Should a mandate occasioning disloyalty ever be issued by the Pope, the

Roman Catholics of America would not obey. The Roman Catholics have never been over-represented in our country; they have been under-represented."

REV. DR. CHARLES E. JEFFERSON, Broadway
Congregational Church, New York, March 2,
1924.

"Those who have come into intimate acquaintance with representative Catholics did not need to be informed that they do not concede to the Church authorities the right to direct their course in political matters, but many Protestants, lacking this knowledge, which comes from personal acquaintance, have been misled."

WILLIAM JENNINGS BRYAN, "The Commoner,"
Aug., 1915.

XXX

THE CATHOLIC CHURCH OR PAGANISM

TO one who is well-informed and thinks logically, it must be Catholicism or Paganism.

By paganism is not meant ancient heathen worship, but what that worship signified, namely, self-religion. Paganism was the worship of gods of one's own choice, and these gods generally were those which passion, pride and vice established.

So now, if there be not a divine religion the alternative is a human religion, a man-made cult, fashioned by each one for himself. There is no other logical ground. If Catholicism is wrong all the Christian sects are hopelessly wrong. All Christianity goes under if the Catholic Church sinks, for she is the bark of Peter in which Christ rides. If Christ is not with Peter, He is certainly not with other craft, for to him He entrusted Himself: . . . "I am with you all days, even to the consummation of the world" (Matt. xxviii, 20). Hence, if the Catholic Church is not true, the logical thing to do is to renounce Christianity and embrace paganism.

Man wants to be a law to himself. That is paganism. That is why it has so many followers. Christianity declares that man must obey the law of God. "But if thou wilt enter into life, keep the commandments" (Matt xix, 17). The Catholic Church would have no opposition if it let man do as he liked. But with Christ, she says: "Thy kingdom come, Thy will be done!" Man must do God's will, not his own, if he wants to enter eternal life. The world wants to do its own will. Other creeds make such concessions to the world that there is little or no antagonism to them.

The Creed of Christ, like Christ Himself, makes no compromise with the world. It proclaims with Him: "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi, 26). Christ triumphed over the world. So will His Church.

NON-CATHOLIC TESTIMONY

"But, alas! it is only too true that the heavenly city which our Puritan Fathers yearned for, and sought with prayers and tears, has become to many of their Christless descendants a frigid city, of ice palaces, built of pale negations, cold, cheerless, shining in a pale winter sun with an evanescent glitter of a doubtful and unsubstantial intellectual worth.

"The full, rich, glorious Christ of Catholic Chris-

tianity has been dragged from His throne by these 'advanced thinkers' (God save the mark!) and reduced to beggary.

"Then in their boundless arrogance and self-assertion they turn upon those of us who still cry with Thomas before the Risen One, 'My Lord and my God,' and tell us that there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church. If this be so, then for me most gratefully and lovingly I turn to the Church of Rome as a homeless, houseless wanderer to a home in a continuing city.

"We are hungry for God, yea, for the living God, and hence so restless and dissatisfied."

REV. CHARLES EDWARD STOWE, Congregational Church, Bridgewater, Conn.

"The anti-Christian spirit speaks aloud. We hold the Bible for our rule of faith, but I dare not say how it is interpreted. Even our universities go so far that I fear they are preparing their own downfall, for when the salt loses its savour, it shall be cast out and trodden under foot."

MULLER, *In Arch Minerva*.

"Many who, until now, believed that they might rest upon the teachings of their pastors with as much security as on the voice of an angel at the gate of heaven, now begin to waver. Advancing a little

further, they begin to see more clearly, and fall into doubts of whose existence they had never dreamed: they have not inquired sufficiently to find their way out, and fall at last into indifferentism or despair."

HAMMER SCHMIDT, *The Old Church*.

"From the disunion of the pastors there arises, in the heads and hearts of the people, nothing but confusion. They hear, they read, but no longer do they know where they are, whom they should believe, whom they are to follow."

LUDKE, *Abolition of Religion*.

"Oh! Protestantism! Has it then, at last, come to this with thee, that thy disciples protest against all religion? Facts, which are before the eyes of the whole world, declare aloud that this signification of thy name is no idle play upon words, though I know that the confession will excite a flame of indignation against myself."

DR. JANISCH, on *Divine Worship and Ecclesiastical Reform*.

"But the actual, habitual and detailed charity of private persons which is so conspicuous a feature in all Christian societies was scarcely known in antiquity. . . . When the victory of Christianity was achieved, the enthusiasm for charity displayed itself in the erection of numerous institutions that were

altogether unknown to the pagan world. A Roman lady, named Fabiola, in the fourth century, founded at Rome, as an act of penance, the first public hospital, and the charity planted by that woman's hand overspread the world and will alleviate to the end of time the darkest anguish of humanity. . . .

"The Council of Nice ordered that one should be erected in every city. . . . The enthusiasm of charity thus manifested in the Church speedily attracted the attention of the pagans. The ridicule of Lucian and the vain efforts of Julian to produce a rival system of charity within the limits of paganism emphatically attested both its preëminence and its catholicity. . . .

"The greatest things are often those which are most imperfectly realized; and surely no achievements of the Christian Church are more truly great than those which it has effected in the sphere of charity. For the first time in the history of mankind it has inspired many thousands of men and women, at the sacrifice of all worldly interests, and often under circumstances of extreme discomfort or danger, to devote their entire lives to the single object of assuaging the sufferings of humanity. It has covered the globe with countless institutions of mercy, absolutely unknown to the pagan world. It has indissolubly united in the minds of men the idea of supreme goodness with that of active and constant benevolence. It has placed in every parish a reli-

gious minister, who, whatever may be his other functions, has at least been officially charged with the superintendence of an organization of charity, and who finds in this office one of the most important as well as one of the most legitimate sources of his power."

LECKY, *History of European Morals from Augustus to Charlemagne*, II, pp. 82-91.

XXXI

THE CATHOLIC CHURCH, THE LIGHT OF THE WORLD

WE have not here a lasting city. Life is but the way to eternity. In life we must show God whether we are with or against Him. Without temptation there would be no virtue. Only the virtuous may hope to be dwellers in God's holy city, as we have been told that nothing defiled can enter God's home. Man's main purpose in life is not to cull the flowers by the wayside, but to keep in the way to eternal life. Christ came on earth to lead us to heaven. "But as many as received him, he gave them power to be made the sons of God, . . ." (John i, 12). That is man's destiny. That gained, everything is gained; that lost, all is lost. This is the true explanation of life.

God became man not to make us rich nor powerful nor long-lived; He did not come to give us anything which human endeavor could achieve. His purpose in coming was to elevate us into a participation with the divine nature, to make us sharers of divinity, to enable us to become the children of God by adoption.

"They that shall be accounted worthy . . . can die no more: for they are equal to the Angels, and are the children of God: . . ." (Luke xx, 35-6). That is the meaning and purpose of Christ's coming and of His religion.

The Catholic Church is the continuation of Christ's ministry in the world. "As the Father hath sent me, I also send you" (John xx, 21). Like Him, she is the Light of the World. Go to her for sure guidance to everlasting life.

NON-CATHOLIC TESTIMONY

"Thousands upon thousands of German Protestants, whose religious adherence had been strengthened by the official backing of the State Church, have passed to anti-religion or to anti-Christian atheism, since the collapse of the imperial régime. The true religious portion of Protestantism, that still boasts of clinging to a Creed and a Church, is in reality deprived, by the downfall of the Empire and of the German National Protestant Church, of the only basis upon which its religious activity was founded. The religious life, therefore, which was nourished by the State Church, is menaced with ruin. The need, moreover, of a force which can assert itself with authority, such as the authority of the Catholic Church, is increasingly felt.

"Never can the Protestant sects, despised atoms

of the great whole of Protestantism, strengthen themselves under such conditions. The Catholic Church only can do that by means of her unity and authority. For that reason, and for that reason only, do numbers of Protestants seek their way to the Catholic Church, to find there a certain refuge in their distress. We ought then to own up that the German Protestant Church, so far as it is the State Church, has proved itself a conspicuous failure by the fact of the ruin of Germany in the World War."

DR. STEIR, Lutheran Pastor, in *Kölnische Volkszeitung*.

"The Roman Church has always been cosmopolitan. There have been popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia. Her missionaries have sacrificed their lives over all the world. Her strength has been that she is the Church Universal. England recognizes the King as the head of the Anglican Church; Russia the Czar as the head of the Greek Church; but the Roman Church has never been bounded by national boundary lines; she alone has been able to put before the western world the ideal of a Church for humanity. This has been the source of her peculiar attraction; and in the next century, with the national barriers broken down, her claims to universal acceptance and obedience will be stronger than ever.

Americans cannot kneel to an English king, nor prostrate themselves before a Czar of Russia, but many will do both before him, who has the only claim to be considered the High Priest of Christendom. . . .

“In the past, the Roman Church has achieved her greatest victories in the face of the greatest powers of the world. First she subdued the Roman Empire; after its fall she met the Teutonic emperors as a rival; and now after the Holy Roman Empire has passed away, she still treats with the governments as an equal. She is the only organization which has succeeded in adapting itself to the varying needs of men for nineteen hundred years. Again and again she has fallen into servitude, of German emperors, of Roman nobles, of the kings of France: again and again she has risen with undiminished vitality. It is not strange that many who think that some divine power stood behind the early Christian Church, should believe that the same power guides and preserves the Church of Rome.”

H. D. SEDGWICK, in “Atlantic Monthly,”
LXXXIV, p. 447.

“When we look back upon past ages, and behold how the Papacy has outlived all other institutions, how it has witnessed the rise and wane of so many States—itsself, amid the endless fluctuations of human things, preserving and asserting the self-same unchangeable spirit—can we wonder that many look

to it as that Rock which rears itself unshaken amid the beating surges of time?"

HURTER, Protestant historian writing on Pope Innocent III.

PART II
CATHOLIC DOCTRINE

FOREWORD

“But here is a suggestion : Publicity. I mean publicity concerning the Catholic Church, and I do not mean the usual sort of newspaper publicity but printing the facts concerning the Catholic Church.”

LOWELL MELLETT, in the “Atlantic Monthly,”
Nov., 1923.

The above quotation is from a non-Catholic who deplores the antagonisms of his coreligionists to the Catholic Church. He cites some examples to show that this antagonism is due to wrong ideas about the Church.

The following pages will give a correct notion of what Catholics believe, and of how belief should affect their lives. Many persons desire to know the teaching of the Church, but shrink from perusing the dry pages of a catechism.

The part which follows will give an inquirer a good knowledge of the faith and practice of Catholics.

I

THE CATHOLIC CHURCH

FOR the Catholic, the Church is the Voice of God. Christ said of His Church: "He that heareth you, heareth me. . . ." (Luke x, 16). The most comforting thing in life is certainty, and a Catholic has no doubts about the great affairs of the soul. This gives that peace which Christ promised His followers.

Catholics are not looking for truth, they have it. The Church speaks with the authority of God in matters of faith and morals. The Church teaches only what Christ commanded her to teach,—it is not her own doctrine but God's. It is not a question with her of what may please people, but of what she has been commissioned to teach them.

The teaching of Christ binds Pope as well as priest and people. The mission of the Church is not to make us prosperous, but to enable us to live right, no matter what our condition of life. We go to her, therefore, as to a mother who will rear us to be children of God. Man's career only begins in this life. Those who serve God faithfully here will be members of the divine family hereafter.

The Catholic Church is God's means of conveying to mankind eternal truth. Science is experimental, and therefore changes; Christ was not experimental, but eternal Truth,—hence His religion never changes because truth never changes. Error changes and may advance towards truth, but truth has no need to change; hence it is that Christ's Church has never changed its creed and never will. Any church whose creed changes is not Christ's. Truth though fixed is not therefore dead; in fact, is the most dynamic of all things. Christian civilization is one of the visible effects of the power of truth. Christian Faith, Hope and Charity are the greatest forces in life.

NON-CATHOLIC TESTIMONY

"She (the Church of Rome) is ideally, if not actually, the parliament of the believing world. Her doctrines, as she one by one unfolds them, emerge upon us like petals from a half-closed bud. They are not added arbitrarily from without; they are developed from within. They are the flowers contained from the first in the bud of our moral consciousness. When she formulates in these days something which has not been formulated before, she is no more enunciating a new truth than was Newton when he enunciated the theory of gravitation. Whatever truths, hitherto hidden, she may in the course of time grow conscious of, she holds that these were

always implied in her teaching, though before she did not know it; just as gravitation was implied in many ascertained facts that men knew well enough long before they knew that it was implied in them. Thus far, then, the Church of Rome essentially is the spiritual sense of humanity, speaking to men through its proper and only possible organ. Its intricate machinery, such as its systems of representation, its methods of voting, the appointment of its speaker, and the legal formalities required in the recording of its decrees, are things accidental only; or, if they are necessary, they are necessary only in a secondary way."

WILLIAM HURRELL MALLOCK, *Is Life Worth Living?* p. 280.

"Two generations ago, the leading reformers were looked upon as little less than saints; now a party has risen up who intend, as they frankly tell us, to un-Protestantize the Church of England, who detest Protestantism as a kind of infidelity; who desire simply to reverse everything which the reformers did. . . .

"One notices these things not as of much importance in themselves, but as showing which way the stream is running; and curiously enough in quite another direction we see the same phenomenon. Our liberal philosophers, men of high literary power and reputation, looking into the history of Luther, and

Calvin, and John Knox, and the rest, find them falling short of the philosophic ideal, wanting sadly in many qualities which the liberal mind cannot dispense with. . . .

“An unfavorable estimate of the reformers, whether just or unjust, is unquestionably gaining ground among our advanced thinkers.”

FROUDE, *Short Studies*, p. 43.

II

AUTHORITY

CHRIST spoke with authority, and thus the Church which is truly His must speak with authority. That is why the Catholic Church is authoritative. No church is divine that is not authoritative.

The attraction of man-made religions is that they do not speak with authority, but make an appeal to man, leaving him free to accept or reject. There is but one religion in the world which speaks with divine authority. All the others leave man more or less free to make his own creed.

Some people say: "*My religion* is this or that." It is not a question of *my religion* or *thy religion*, but of *Christ's religion*. Christ did not come from heaven to engage in debate nor to propose doubtful teaching, but to give mankind once for all the *truth* which would make all who accepted it, and lived by it, the children of His Father. While on earth Christ spoke as God Almighty, He said He was the Way, the Truth and the Life; as the living truth, He promised to be with His Church forever. That is why

she speaks with His authority and never has nor never will change her creed.

Christ did not *propose* His doctrine, He *imposed* it. Although the most gentle and considerate person in the history of the world, once He spoke, there was no debate nor discussion. Fifteen hundred years ago St. Augustine said of the Catholic Church, in regard to a decision given by the Pope over a contra-verted matter: "Rome has spoken, the matter is settled."

In the exercise of her authority the Church does not consider the fear or favor of man, but only the interests of God and truth. She may gain or lose by her authoritative attitude, but always she speaks as the representative of God, in matters of Faith and Morals.

As a political power, her conduct may or may not have been universally wise. Christ gave no political guarantee to His Church. But He gave her a guarantee of divine truth in all things pertaining to the eternal salvation of mankind. Hence her voice of authority in the world.

NON-CATHOLIC TESTIMONY

"We shall understand this more clearly if we consider one of the characteristics that a revelation necessarily claims. . . . The characteristic I speak of is an absolute infallibility. Any supernatural religion

that renounces its claim to this, it is clear, can claim to be a semi-revelation only. It is a hybrid thing, partly natural and partly supernatural, and it thus practically has all the qualities of religion that is wholly natural. In so far as it professes to be revealed, it of course professes to be infallible; but if the revealed part be in the first place hard to distinguish, and in the second place hard to understand, if it may mean many things, and many of these things contradictory, it might just as well have never been made at all. To make it in any sense an infallible revelation, or in other words a revelation at all, to us, we need a power to interpret the Testament that shall have equal authority with that Testament itself."

WILLIAM HURRELL MALLOCK, *Is Life Worth Living?* p. 274.

"The land which was the cradle of the reformation has become the grave of the reformed faith. . . . All comparatively recent works on Germany, as well as all personal observation, tell the same tale. Denial of every tenet of the Protestant faith among the thinking classes, and indifference among the masses, are the positive and negative agencies beneath which the church of Luther and Melancthon has succumbed."

"Edinburgh Review," October, 1880, pp. 271, 276.

"The statement signed by 150 Presbyterian ministers and published to-day in the newspapers will be understood in different ways by different people. It will be understood in its true sense by all who are familiar with the present religious situation, no matter what their own religious views may be; they will understand perfectly well that many of the signers of this declaration agree in being opposed not only to the creed of the Presbyterian Church, but to everything that is really distinctive of historic Christianity.

"But plain people in the Church will unquestionably be misled. What these signers regard as 'theories' are regarded by plain people, whether in the Church or outside of it, as the basal facts or alleged facts, like the emergence of the body of Jesus from the tomb, with which Christianity stands or falls.

"The declaration as a whole is a deplorable attempt to obscure the issue. The plain fact is that two mutually exclusive religions are being proclaimed in the pulpits of the Presbyterian Church. They have been recognized as mutually exclusive by all clear-sighted persons, both radical and conservative. One is the great redemptive religion known as Christianity—a religion founded upon certain supernatural events in the first century of our era; the other is the naturalistic Modernism, anti-Christian to the core, which is represented by some of the signers of the present declaration."

DR. J. GRESHAM MACHEN, Princeton Theological Seminary, Jan. 9, 1924.

“Were Luther to rise again from the grave, he could not possibly recognize as his own, or as members of the society which he founded, those teachers who in our Church would fain, nowadays, be considered as his successors. He founded his Church in Saxony. We come together to thank God for its foundation, but alas! it is no more.”

REINHARD, *On Church Reform.*

“Our people are driven about by every wind of doctrine. We may perhaps still know what they believe in religion to-day, but we are not sure that to-morrow they will believe the same. In what single point are those who have declared war against the Pope agreed among themselves? If we take the trouble to examine the Articles from the first to the last, we shall find that there is not one which is not admitted by some as an article of faith, and by others rejected as ungodly.”

ANDREW DUDITH, *Epistles to Beza.*

III

FAITH

FAITH is not opposed to reason but above it. Faith reveals for the most part what is beyond the power of man's intellect to know by its own efforts.

In daily life human faith plays an essential part. We put faith in the physician, the druggist, the historian, the government; the astronomer and the chemist reveal much to us which we should never know by our own research. We accept much on the word of others whom we trust. This is human faith.

Divine faith is the acceptance of a statement because God has made it. We may not understand the truth so revealed, but we accept it on God's word. If we trust our fellow-man, much more should we trust God. Hence we believe the Trinity not because we understand it, but because God has revealed it. It is called a mystery because it transcends human understanding. Other mysteries are the Incarnation and the Eucharist.

The Catholic Religion, like its Founder, is divine. We should, therefore, expect to find mysteries in it. Since we do not comprehend ourselves, it should not

surprise us if we do not comprehend God or His ways. God wants us to reverence and serve Him, not to explain Him or His ways. He will do that in His own good time and manner.

There are some who think that faith is only for children or the ignorant, and that it calls for the surrender of reason. It is just the reverse of this. Faith is not a blind acceptance of a creed, but the result of the best use of our God-given reason. It is not unreasonable to trust to an accredited guide over a dangerous and unknown wilderness, but reason dictates that one should be sure that the guide is trustworthy and in every way guaranteed. Once reason is convinced of the guide's credentials, it is most reasonable to trust oneself to the guide. Instead of surrendering reason, it is employing it most rationally, for reason dictates that it is wise to follow one who is better informed than oneself.

We do this every day in practical affairs. Every time we consult a lawyer or physician we are acting on faith. We take every reasonable means of knowing that the physician or lawyer is competent and then trust him. It is the same with regard to religion. Christ established His Church and guaranteed that it should always teach the truth. To trust to this guarantee and have faith in His Church is highly reasonable. The greatest intellects in the history of mankind have bowed down in faith to the

Church established and guaranteed by Jesus Christ, the Son of God.

Pasteur, the founder of modern medicine, recognized as one of the great scientists of all time, said: "The more I know, the more nearly is my faith that of the Breton peasant. If I could know all I would have the faith of a Breton peasant woman."

NON-CATHOLIC TESTIMONY

"The Protestants, blind to the unity and strength resulting from the policy of the Catholics, weakened themselves more and more by division. The Reformed Swiss were almost more inimical to the Lutherans than the Catholics were, and the general mania for disputation and theological obstinacy produced divisions among the reformers themselves. When in 1562 Bullinger set up the Helvetic Confession to which the Pfalz Association consented in Zurich, Basle refused, and maintained a particular Confession."

MENZEL, *History of Germany*, II, p. 276.

"Protestantism is a kind of modern Cerberus with a hundred and twenty-five heads, all barking discordantly, and is like the mob of Ephesus. Thoughtful Christians, looking on and beholding with sadness this confusion worse confounded, cannot fail to ask: 'Did our Lord Jesus Christ come on this earth to

establish this pitiful mob of debating societies, or a church of the living God, capable of making itself felt as a pillar and a ground of the faith?"

DR. CHARLES EDWARD STOWE, in the "Boston Herald," Dec. 15, 1905.

"Aristarchus in his day could hardly find seven wise men in Greece; but amongst us (English) are hardly to be found so many ignorant persons; for all are teachers, all divinely inspired. There is no fanatic or clown from the lowest dregs of the people who dares not give his dreams as the word of God. . . . These have filled our cities, villages, camps, houses, nay, our churches and pulpits too, and lead the poor, deluded people with them to the pit of perdition."

BISHOP BRIAN WALTON, *Biblia Polyglotta* (Preface).

"Sectarianism is wasteful and un-Christian; 57 denominations would not be so bad, but 257 is a crime. I do not believe that the Lord had anything to do with the making of 18 kinds of Methodists, 13 kinds of Baptists and 14 kinds of Presbyterians."

REV. WILLIAM HORACE DAY, Pres. American Missionary Society, "Boston Herald," Dec. 16, 1923.

"Everything about the Catholic Church is positive and transcendent; she is the bearer of divine truth,

the representative of divine order, the supernatural living in the very heart, and before the very fact of the natural. The saints, too, are hers, and the man she receives joins their communion, enjoys their godly fellowship, feels their influence, participates in their merits and the blessings they distribute. Their earthly life made the past of the Church illustrious, their heavenly activity binds the visible and the invisible into unity and lifts time into eternity. To honour the saints is to honour our sanctity; the Church which teaches man to live holy, helps him to love holiness. And the fathers are hers; their labourings, sufferings, martyrdoms, were for her sake; she treasures their words and their works; her sons alone were able to say: 'Athanasius and Chrysostom, Thomas Aquinas and Duns Scotus, Cyprian and Augustine, Anselm and Bernard are ours; their wealth is our inheritance; at their feet we learn filial reverence and divine wisdom.' But, rich as she is in person, she is higher in truth; her worship is a great deep. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things; acts and rites, with an awful yet blissful significance turn all worship into a divine parable, which speaks the deep things of God, now into a medium of His gracious and consolatory approach to man, and man's awed and contrite, hopeful and prevailing approach to Him. Symbols are deeper than words; speak when words become silent; gain

where words lose in meanings; and so in hours of holiest worship the Church teaches by symbols truth language may not utter."

PROF. A. M. FAIRBARN, in the "New Zealand Tablet."

IV

GOD

THERE is a personal God who made all things out of nothing, simply by His creative power.

God is eternal, infinite, all-powerful, all-knowing. He rules the universe and especially man. He will reward the good and punish the wicked in His own time and way.

In God there are Three Persons: The Father, The Son and the Holy Ghost. Hence there is One God and in this One God there are Three Persons. This is not a contradiction, for it is not said that there are three gods in One God, but Three Persons in One God. This is the mystery of the Holy Trinity.

It is above but not against our understanding. We do not understand ourselves, much less may we understand God. We should not know this much about God except by His revelation. God does not require us to understand His nature, but to believe His word. He gave us our reason, we may therefore trust Him not to ask us to accept what is unreasonable.

If He explained everything, His religion would

not be so much Faith as Demonstration. Christ's religion is called "our Holy Faith" because it is based on faith in God's word. Without faith it is impossible to please God. In heaven we shall know God as He is.

Pseudo-science from time to time claims to disprove the Scripture idea of God, but always these claims vanish into groundless speculation in due time. Not long ago Darwinism was the scientific discovery which was to sound the death-knell of Revelation; to-day, however, the foremost scientific authorities in the world declare that Darwinism has no scientific basis for its claims. Yet, in spite of this, many who were more ready to accept the gospel of man than that of God were led astray into irreligion by these false dogmas of so-called science.

True science will never contradict Revelation because God who is the author of Revelation is also the Creator of the world. His revealed word will never be at variance with His created works. By reverencing His word, we shall one day see Him face to face. Then we shall know all.

NON-CATHOLIC TESTIMONY

"Evolution is not a new thing in philosophy, and such is the frailty of human nature that it is not likely to disappear suddenly from among men. The craze for the last half century is little more than a

recrudescence of the philosophy which divided the opinion of men from the earliest ages. In both the Egyptian and East Indian mythology, the world and all things in it were evolved from an egg; and so in the Polynesian myths. But the Polynesians had to have a bird to lay the egg, and the Egyptians and the Brahmins had to have some sort of a deity to create theirs. The Greek philosophers struggled with the problem without coming to any more satisfactory conclusion."

George Frederick Wright, *The Passing of Evolution*, quoted in "Fundamentals," VII. p. 18.

"It is established that Darwinism cannot have originated any species."

Professor Vines in his presidential address to Linnean Society, May 24, 1902.

"That matter is governed by mind, that the contrivances and elaborations of the universe are the products of intelligence are propositions which are quite unshaken, whether we regard these contrivances as the result of a single momentary exercise of will or of a slow, consistent and regulated evolution.

"The proofs of a pervading and developing intelligence, and the proofs of a co-ordinating and combining intelligence are both untouched, nor can any conceivable progress of science in this direction destroy them. If the famous suggestion that all animal

and vegetable life results from a single vital germ, and that all the different animals and plants now existent were developed by a natural process of evolution from that germ, were a demonstrated truth, we should still be able to point to the evidences of intelligence displayed in the measured and progressive development, in those exquisite forms so different from what blind chance could produce. Indeed, it is perhaps not too much to say that the more fully this conception of universal evolution is grasped, the more firmly a scientific doctrine of Providence will be established."

Lecky, *History of The Rise and Influence of the Spirit of Rationalism in Europe*, Vol. I, p. 316.

"The laws of nature are indeed the only things that we can establish with certainty; with regard to what underlies them there are many different opinions and we monists are not all agreed on the subject. Personally, I always maintain that if there are laws of nature, it is only logical to admit that there is a law-giver. But of this law-giver we can give no account and any attempt to give one would lead us into unfounded speculations."

Prof. Plate, Berlin Discussion on Evolution,
Feb. 18, 1907.

"It is perhaps a step in advance only to come to the conclusion that the cause of life is exterior to

the earth; that it is anterior to our world, just as are doubtless the laws of physics and chemistry, which govern the relations of matter and force throughout space."

Meunier, "Revue Scientifique," *A Study of Creation.*

V

MAN

MAN is the masterpiece of God's visible creation,— the highest expression of God in the world. All creation mirrors the power and perfections of the Creator, but man was made to God's image and likeness. Man is like unto God in that he has an immortal soul endowed with reason and free-will.

An intelligent creator makes things for a purpose. God made man to serve Him in this life and thereby to become a partaker of the divine nature in eternal life. Man is not his own master,—he is not a law to himself. But if he wishes he may do his own will instead of God's, for God made him physically free and will not force him.

But he must answer to God for the use of his free-will. If he does not use it to serve God, he will lose his soul.

“For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?” (Matt. xvi, 26).

The end of man is therefore to serve God here and

to reign with God hereafter. This is the key to the problem of life.

Man's destiny does not end on this earth, but goes beyond. His soul came from God and must go back to God for judgment. Those who teach that man both body and mind came from the monkey have not a single scientific proof of their doctrine. They oppose the fact of God's word by a mere human theory now discarded by some of the greatest scientists.

Scripture tells us that God made man to His own image and likeness (Wisdom, ii, 23). Everything else was made after a design, but man was made after the divine model. Of no other creature was it said that it was made to the image and likeness of God. It is the resemblance to God that gives man his dignity. Some prefer monkey ancestry. If man is evolved body and mind from the monkey, he is simply a refined material being and as such not subject to a higher law. If man is altogether material, he is governed by physical laws which determine his actions and free him from responsibility. Conscience instead of being God's monitor becomes only a myth. It follows that man may do as his passions dictate, and thus he becomes a slave to his body rather than its ruler.

But God made man not to follow passion but reason. In the end passion if not ruled by reason will drive a man to ruin here and hereafter. Reason,

on the other hand, if guided by revelation will lead a man to companionship with God.

Gregor Mendel, founder of "Mendelism, the science of genetics" who conducted more than ten thousand experiments before formulating what is known and accepted by biologists as the Law of Mendel, and one of the foremost biologists of the world, declared that Darwinism has no scientific basis.

Another famous scientist, in the true sense of the word, Erich Wasmann, whose works on science are found in every scientific library of the world, one of the greatest biologists of modern times, likewise states that Darwinism has no scientific foundation.

The fact that these two great scientists are Catholics is proof that the Church and true science are not opposed. In our statements by non-Catholics which follow, it will be seen that the greatest non-Catholic scientific authority in the world fully concurs with Mendel and Wasmann. This should settle the monkey theory. But as many believe what they prefer to believe, there will doubtless be many who will still adhere to the theory that man both body and mind is a descendant of the monkey and that consequently his destiny is the same as the monkey's.

But God has said: ". . . they that shall be accounted worthy of that world. . . . Neither can they die any more: for they are equal to the Angels,

and are the children of God: . . .” (Luke xx, 35-6).
That is the glorious destiny of man.

NON-CATHOLIC TESTIMONY

“The only statement consistent with her dignity that science can make is to say that she knows nothing about the origin of man.”

Quote from Reinke in *Modern Biology*, p. 480
—Wasmann.

“We should be greatly helped by some indication as to whether the origin of life has been single or multiple. Modern opinion is, perhaps, inclining to the multiple theory, *but we have no real evidence.*”

Bateson, “Presidential address to British Association.”

“The recapitulation theory is chiefly conspicuous now as a skeleton on which to hang innumerable exceptions. It is mostly wrong; and what is right in it is mostly so covered up by the wrong part that few biologists longer have any confidence in discovering the right.”

Kellogg, *Darwinism To-day*, pp. 18 and 21.

“Some have even imagined that Natural Selection induces variability whereas it implies only the preser-

vations of such variations as arise and are beneficial to the being under its conditions of life."

Darwin, *Origin of Species*, Ed. VI, Vol. I p. 99.

"It must be certain from the very beginning of analysis that Natural Selection, as defined here, can only eliminate what cannot survive, what cannot stand the environment, in the broadest sense, but that Natural Selection is never able to create diversities."

Dreisch, *Science and Philosophy of the Organism*, Vol. I, p. 262.

"Fleischmann has done, nevertheless, good service in recalling the fact that however probable the theory of evolution may appear, the evidence is indirect, and exact proof is still wanting."

Prof. Morgan, *Evolution and Adaptation*, p. 57.

"Far more eloquent than any amount of polemics is the fact that vertebrates for instance have already been *proved* to be descended from, *firstly*, the amphioxus; *secondly*, the annelids; *thirdly*, the Sagitta type of worms; *fourthly*, from spiders; *fifthly*, from limulus; and *sixthly*, from echinoderm larvae. That is the extent of my acquaintance with the literature. Emis du Bois-Reymond said once that phylogeny of this sort is of about as much scientific value as are the pedigrees of the heroes of Homer, and I think we may fully endorse his opinion on this point."

Dreisch, *Science and Philosophy of the Organism*, Vol. I, p. 256.

VI

THE FALL OF MAN

GOD created our first parents and placed them in Eden. He endowed them with sanctifying grace accompanied by special gifts which were entirely above human nature.

As their Maker, He was their Sovereign Lord. He exercised His dominion over them by issuing an order to them. As subjects they were obliged to respect that command. They used their free-will, however, to defy God. Satan tempted them saying that God was jealous of them and that the forbidden fruit would make them as God. But God had said that if they ate of the forbidden fruit, they should die. They disobeyed God and moreover believed Satan instead of God, adding insult to disobedience and disloyalty.

God deprived them of supernatural gifts, banished them from Eden and sentenced them to labor and to die. We, as their descendants, share their fate,—we are born the children of parents who incurred the wrath of God.

Original sin is the privation of sanctifying grace in consequence of Adam's sin. It explains the misery

of man. Unless we admit the Fall of man, we face a greater mystery than the Fall, namely, the contradictory nature of man. There is rebellion in the best of us. Reason aims high, passion drags down. The spirit approves virtue, the flesh indulges in vice. Man is the only living creature in whom this internal conflict rages. Man rebelled against His Creator and now his own lower nature rebels against himself. This is a fact which outweighs a million theories. Its explanation is the Fall of man. We lost with our first ancestors the favor of God.

But God is good. The sin of Adam was the occasion of manifesting the mercy of God. By the Redemption of Christ, man may more than regain what he lost.

NON-CATHOLIC TESTIMONY

“In giving the story of the Fall, the Bible is not concerned with the beginnings of Science, or the beginnings of Civilization, but with the beginnings of sin. Of all human origins, the origin of the bad conscience is the most fatal, and the knowledge of sin came to Adam and Eve, because of disobedience to God. His curse fell upon all concerned,—Adam, Eve, the serpent.

“Man constituted for immortality lost that high destiny through disobedience toward God, and so became what we see man to be.

“In the Fall of Adam there is recorded an explanation of all sin, and all the misery of mankind. This first sin originated one continuous, self-propagating life of sin in the world. Man as he is, has two things in him: the wicked heart which he has inherited from Adam, and the law which God has given him as a guide to himself.

“As by man came death, by man comes also the resurrection of the dead.

“For, as in Adam all die, so also in Christ shall all be made alive. Adam is the head of the old humanity which is mortal. Christ is the head of the new humanity, which, in spite of the mortality due to Adam, is destined at last to triumph over death. Those who believe in Christ, are of Him, and will share His triumph over death.

“The Fall, therefore, means that first act of disobedience to God, and its consequences as related in Genesis iii.”

James Denny, D.D., Prof. of Language, Literature and Theology, United Free Church College, Glasgow.

“To an outsider the separate dogmas of the Roman Catholic Church are no more difficult of acceptance than the dogmas she shares with Protestant sects. The fall, the atonement, the divinity of Christ, the Trinity, the clauses of the Apostles’ Creed, are larger and more exacting of belief than the authority of the

Fathers, the Immaculate Conception of Mary, the infallibility of the Pope in matters of faith and morals. To an outsider the dogmatic Protestant seems to strain at a gnat and swallow a camel."

H. D. Sedgwick, in the "Atlantic Monthly,"
LXXXIV, p. 493.

VII

REDEMPTION

BY original sin man was deprived of sanctifying grace and banished into a world of labor, cares and death; moreover he was reduced, more or less, to his merely natural state. In this state his passions asserted themselves, causing a continual conflict between right and wrong.

Man was able to do good and avoid evil, but it was a struggle.* God in His mercy took pity on him and resolved not only to restore him to His friendship, but to elevate him to membership into the divine family. He was to do this by a manifestation of infinite love. He sent His only Begotten Son into the world who as God-man made infinite satisfaction to the Deity for the offense of man against the infinite majesty of the Godhead.

God by means of the Redemption gave to man the power to become in a manner divine: "But as many as received him, he gave them power to be made the sons of God, . . ." (John i, 12). The birth of God as man is the birth of man to divinity. "By whom He hath given us most great and precious promises:

* See *Credentials of Christianity*, by Martin J. Scott, S.J.

that by these you may be made partakers of the divine nature: . . .” (II Pet. i, 4).

It was to help man to avail himself of these promises that Christ established His Church. The Church in turn sent her missionaries to all parts of the earth to bring these blessed promises to mankind. The love which Christ showed for man by His birth, life, passion and death engendered in man that wonderful love for Christ which explains the heroism and sacrifices of Christian Missionaries from the first ages of Christianity down to the present day. The zeal and heroism displayed by Catholic Missionaries to bring the Redemption into the lives of men is proof that the sacrifice of Calvary was a divine device for winning the love of man.

NON-CATHOLIC TESTIMONY

“The majority of the Christian Indians on this island are ministered to by the Roman Catholic Church. The work of this Church among the Indians of the dominion is part of the history of Canada. The story of the heroism of the Jesuit priests, who at daily and hourly risk of their lives, first brought the Gospel to the heathen tribes of North America, enduring, many of them, tortures and even martyrdom for the faith, forms one of the noblest and most thrilling chapters of our national history. To them belongs the honor of being the pioneers of Christianity

to the native population of the country, and I never read the accounts of these early days without thanking God for the splendid example of those saintly lives. At most of the places where we have stopped, the Roman Catholics,—all honor to them,—took up the work which we let fall, and are to this day (May, 1916) maintaining it with their accustomed devotion.”

Austin Scriven, Protestant Bishop of Victoria,
B. C.

“General Gordon, a zealous Protestant, if ever there was one, found none but the Roman Catholics who came up to this ideal of the absolute self-devotion of the apostolic missionary. In China he found the Protestant missionaries with comfortable salaries of three hundred pounds a year, preferring to stay on the coast, while the Roman priests left Europe never to return, living in the interior with the natives, as the natives lived, without wife, or child, or salary, or comforts, or society. Hence priests succeed as they deserve to succeed, while the Protestant missionary fails. True missionary work is necessarily heroic work, and heroic work can only be done by heroes. Men not cast in the heroic mold are only incumbrances.”

Dr. Isaac Taylor, in the “Fortnightly Review,”
Oct., 1888, p. 450.

VIII

SALVATION

GOD so loved the world as to give His Only Begotten Son.* God wills not the death of the sinner, but that he should be converted and live. Redemption was provided for all, but each one must apply it to himself. St. Augustine said "God made man without his co-operation but He will not save him without his co-operation."

The Son of God became man in order that man might, in a measure, become divine; that is the meaning of salvation. "But as many as received him, he gave them power to be made the sons of God, . . ." (John i, 12). We receive Him by loving Him, but we must prove our love. Words will not do,—deeds must speak. "If you love me: keep my commandments" (John xiv, 15). This implies service and at times struggle against evil. But in return Christ promises a share in His glory. "To him that shall overcome I will give to sit with me in my Throne: . . ." (Apoc. iii, 21). Therefore, sal-

* See *God and Myself*, by Martin J. Scott, S.J.

vation requires our part as well as Christ's. He has done His part, it remains for us to do ours.

If we correspond to God's will by leading a virtuous life, we have His guarantee of eternal life. "But they that shall be accounted worthy of that world, . . . Neither can they die any more: for they are equal to the Angels, and are the children of God: . . ." (Luke xx, 35-6). That is the glorious destiny of men as proclaimed by God, if we do our part. That is the meaning of salvation. In order to cooperate man must have faith in God and keep His Commandments.

It is not easy to be good as we know from experience. God who made us knows how we are constituted, hence He established His religion to be a guide and a help to us. Religion will not necessarily make a man good, but will direct and help him to be good. Even with religion it requires effort to be virtuous; without religion virtue is barely possible.

As Redemption and the Christian Religion are based on the Incarnation, we shall briefly set forth this fundamental mystery of Christianity by which we may be made partakers of the divine nature. A right understanding of salvation will enable us to understand the heroic efforts of missionaries to bring Jesus Christ into the lives of those who knew Him not. None but a divine religion could inspire the self-sacrifice of the Catholic Missionary.

NON-CATHOLIC TESTIMONY

"I believe our methods are not only unsuccessful, but altogether wrong. We must return to those methods which were crowned with such marvelous triumphs in the centuries which saw the conversion of the northern nations (by the Catholic Church). The modern method is to hire a class of professional missionaries, a mercenary army, which, like other mercenary armies, may be admirably disciplined, and may earn its pay, but it will never do the work of the real soldiers of the Cross. The hireling may be an excellent hireling, but for all that he is a hireling. If the work is to be done, we must have men influenced by the apostolic spirit, the spirit of St. Paul, of St. Columba, St. Columbanus and St. Xavier. These men brought whole nations to Christ, and such men only, if such men can be found, will reap the harvest of the heathen world. They must serve not for pay, but solely for the love of God."

Dr. Isaac Taylor, in the "Fortnightly Review,"
Oct., 1888, p. 449.

"By consolidating the heterogeneous and anarchical elements that succeeded the downfall of the Roman Empire, by infusing into Christendom a bond of unity that is superior to the divisions of nationhood, and a moral tie that is superior to force, by softening slavery into serfdom and preparing the

way for the ultimate emancipation of labor, Catholicism laid the foundations of modern civilization.”

Lecky, *History of the Rise and Influence of the Spirit of Rationalism*, II, p. 37.

IX

THE INCARNATION

THE meaning of the Incarnation is that God, the Son, the Second Person of the Blessed Trinity, became Man. This does not mean that God ceased to be God, or that He was changed into man, but that He added man's nature to His own divine nature; so that in the One Person, Jesus Christ, there are the two natures, human and divine, just as in man there are the two elements, body and soul, forming one person.

As the bodily or animal actions of man, such as eating, sleeping, etc. are human actions, because they are the actions of a man, so the actions of Jesus Christ, who is God, are divine. Hence their divine worth. God is a spirit and invisible to mortal eye. Jesus Christ the God-Man was visible in His human nature. In all things except sin He was like unto us. He was born of the Virgin Mary and grew to maturity, but all the while He was divine. He became man to elevate humanity to divinity, thus it is

through Him that we may become sharers in the glory of God.

God, being a pure spirit, we can form no image of Him. We know Him as the First Cause, the Infinite, the Almighty. We can reverence Him as the great Creator of all things, but always He must as God be incomprehensible to us. Jesus Christ is the Divine Word: "And the Word was made flesh, and dwelt among us: . . ." (John i, 14). As a word is the external expression of the mind, so is Christ the visible expression of God.

"For God so loved the world as to give his only begotten Son . . ." (John ii, 16). Jesus is, therefore, the visible expression of God's love for us, —He is the visible manifestation of the goodness of God. In knowing and loving Jesus, we know and love God himself. God may seem to be far off; Jesus is before us. We can see Him, hear Him, follow Him. "I am the way, and the truth, and the life: . . ." (John xiv, 6).

"Come to me, all you that labor, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: . . ." (Matt. xi, 28-29).

The Son of God by the Incarnation is one of us, He is our brother. Through Him we may look up to the Great, Infinite, Almighty God, and call Him Father.

NON-CATHOLIC TESTIMONY

"I like the Roman Catholic Church because it stands so immovably in its allegiance to Jesus Christ as very God. None of its leaders ever questions the deity of Jesus."

Rev. Charles B. Mitchell, (Methodist), Chicago,
April 6, 1914.

"In the crypt is a calvary, and figures as large as life representing the burial of our Lord. The woman who showed us the crypt had her little girl with her; and she lifted up the child, about three years old, to kiss the feet of our Lord. Is this idolatry? Nay, verily; it may be so, but need not be, and assuredly is in itself right and natural. I confess I rather envied the child. It is not idolatry to bend the knee, lip and heart to every thought and image of Him, our manifest God."

A. P. Stanley's *Life of T. Arnold*, p. 468.

"It is said that the Catholic Church is gaining ground in France and Germany, and even in the United States. What wonder and why not? If the aspersions which have been put upon Christ and His Mother by some of our Protestant preachers and teachers are to be entertained without protest or with tacit approval, then Protestantism deserves to lose ground."

Dr. Mills, in the "Wheeling Register."

X

CATHOLIC DUTIES

THE necessary duties of a Catholic are implied in these words of Our Lord:

“But if thou wilt enter into life, keep the commandments” (Matt. xix, 17). And in these spoken to His Church: “He that heareth you, heareth me; . . .” (Luke x, 16).

The necessary duty of a Catholic is to obey the Ten Commandments of God and the Six Commandments of the Church. In reality the Six Commandments of the Church are God’s; by Moses God gave mankind the Ten Commandments, by His Church He gave the Six Commandments.

The Six Commandments of the Church are auxiliary commandments, that is they are aids to keeping the Ten Commandments. For instance, one of the Ten Commandments is: “Remember thou keep holy the Sabbath Day.” The first of the Six Commandments of the Church tells us how we are to keep the day holy, namely, by hearing Mass. Another of the Ten is: “I am the Lord thy God, thou shalt not have strange gods before Me.” The Church’s Commandments direct us how to worship

and reverence God. They specify service and point out the way to give and maintain worship and service.

As God spoke to the Israelites through Moses and gave the Decalogue through him, instead of directly to them, so He speaks in the New Law by His Church: "He that heareth you, heareth me:" (Luke x, 16). For this reason the Church Commandments have all the force of the Decalogue.

These two sets of Commandments point out the way to life everlasting. Besides pointing out the way, the Church, by the Sacraments and devotional practices, gives substantial help to the Christian pilgrim on the road to eternity. Religion acts as a guide who directs and aids a traveler. One may refuse guidance and help, but at one's peril.

We shall now present the Decalogue and the Six Commandments of the Church which constitute the essential duty of a Catholic.

NON-CATHOLIC TESTIMONY

"The Protestant church owes all that is best in it to the Catholic Church. If I could destroy the Catholic Church tomorrow as easily as I could turn over my hand, I should not do so, for it has a great mission to perform, and it performs it as the Protestant church could not do."

Rev. A. M. Courtney, (Methodist), Chillicothe,
Ohio.

"There was a time when the dread of Catholicism lay with exceeding heaviness upon our Puritan minds; there was a time when the good American could but fear the dominating influence of the powers at Rome; but since then the world has moved apace, and we to-day who are in the midst of a struggle with materialism on every side can but realize in all seriousness the vast amount of good accomplished by this Church and its ideals. The Catholic churches of Greater New York stand in a united body,—an integral spiritual influence,—against the spirit of commercialism, the mad rush for riches in the seething maelstrom of 'the street' which is to-day sapping the foundation and draining the vitality of our spiritual life."

Dr. James E. Robbins, in the "Bangor News,"
Oct. 28, 1904.

"We are shocked at the destruction of human life upon the banks of the Ganges, but here in the heart of Christendom foeticide and infanticide are extensively practiced under the most aggravating circumstances. . . . It should be stated that believers in the Roman Catholic faith never resort to any such practices; the strictly American are almost alone guilty of such crimes."

"Harper's Magazine," 1869, p. 390.

XI

THE TEN COMMANDMENTS

- I I am the Lord thy God. Thou shalt not have strange gods before Me.
- II Thou shalt not take the name of the Lord thy God in vain.
- III Remember thou keep holy the Sabbath Day.
- IV Honor thy father and mother.
- V Thou shalt not kill.
- VI Thou shalt not commit adultery.
- VII Thou shalt not steal.
- VIII Thou shalt not bear false witness against thy neighbor.
- IX Thou shalt not covet thy neighbor's wife.
- X Thou shalt not covet thy neighbor's goods.

These Ten Commandments are called the Decalogue. They make for the welfare of society and the individual. Those who observe these Commandments, whether they be nations or individuals, will be what God wants them to be. There is not one of these Commandments which a reasonable man would abolish. Suppose God allowed children to disrespect parents, or permitted murder, lying, stealing or adultery, could we reverence Him?

The Decalogue is virtually written on our heart; it is the voice of the Creator speaking to His creature, man, guiding him to everlasting welfare.

As Ruler of the world, God issues to mankind His mandates. Citizens owe allegiance and service to government; they must obey the law, and give service when called upon. We, as subjects of the Creator and Ruler of mankind, owe allegiance and service to Him. The Decalogue is a copy of orders from the throne containing God's will with regard to man. As God made us to His own image, free, we are not physically obliged to keep the Decalogue; but we are morally obliged, that is we must give an account of our free will to God, and of whether or not we have employed it in doing His will. He leaves us free to serve or disobey, but we must render an account of our stewardship.

"But if thou wilt enter into life, keep the commandments" (Matt. xix, 17).

NON-CATHOLIC TESTIMONY

"If a man nowadays preach the pure, unadulterated word of God and preach it with effect, confounding the unbeliever, startling the self-secure, exciting the indifferent, strengthening and confirming the friends of Christ, the cry immediately is raised, this man is preaching Popery."

Homiletic, Liturgical Corr. Journal, No. 39.

"This is not only a sign of an infidel society; it is also an upgrowth from the principles which form the evil side of Protestantism. There can be no doubt as to the genesis of this abomination. I quote the language of the Bishop (Protestant) of Maine: 'Laxity of opinion and teaching on the sacredness of the marriage bond, and on the question of divorce, originated among the Protestants of Continental Europe in the sixteenth century. It soon began to appear in the legislation of Protestant states on that continent, and nearly at the same time to affect the laws of New England. And from that time to the present it has proceeded from one degree to another in America, until the Christian conception of the nature and obligations of the marriage bond finds scarcely any recognition in legislation, or, as must be inferred, in the prevailing sentiments of the community.'

"This is a heresy born and bred of free thought as applied to religion; it is the outcome of the habit of interpreting the Bible according to man's private judgment, rejecting ecclesiastical authority and Catholic tradition, and asserting our freedom to believe whatever we choose, and to select what religion pleases us best."

Dr. Morgan Dix, *Lectures on the Calling of a Christian Woman*, p. 136.

XII

THE SIX COMMANDMENTS OF THE CHURCH

- I To hear Mass on Sundays and holydays of obligation.
- II To fast and abstain on the days appointed.
- III To confess at least once a year.
- IV To receive the Holy Eucharist during the Easter-time.
- V To contribute to the support of our pastors.
- VI Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

The observance of the Ten Commandments is necessary for salvation; the Six Commandments of the Church supplement the Ten Commandments and help us to keep them. Either directly or indirectly they have a bearing on the Decalogue, which proclaims our duty to God and our fellowman.

The First of the Church Commandments concerns worship. The Second, Third and Fourth point out a practical way of living uprightly. The Fifth is

for the maintenance of religion, and the Sixth is for social and religious well-being.

The Decalogue gives the great general orders of Almighty God to mankind. The details of their scope and observance are left to His ambassador on earth, the Church, which He established to represent Him among men. To the Church He revealed His mind while He was among men, instructing the Apostles in whatsoever concerned His kingdom on earth. Many things He commanded them to do and teach which are not found in the Bible. For instance, there is no mention in the Bible of Sunday, as the Lord's Day. Yet all over the Christian world Sunday not the Sabbath (Saturday) is the day of worship. That was a fundamental change. The Church made it because as God's representative she was empowered and directed to do so.

In like manner, she knew God's mind with regard to marriage and divorce and so-called race-suicide. In His name and by His authority she proclaims that divorce, with re-marriage, and that race-suicide are against the Commandments of God, and a violation of His Ordinance. "Thou shalt not kill," "Thou shalt not commit adultery" are the headlines only of these two Commandments. Because the Commandment only says "Thou shalt not kill" it does not mean that it is lawful to strike another, to mutilate another, to attempt to injure another bodily, or to destroy infant life in any manner whatever. So with

regard to adultery. Because this Commandment limits itself to proclaiming that the marriage vow must not be violated, it does not follow that fornication or any other kind of lust is lawful.

The Church with regard to the Commandments and Teaching of Christ resembles the Supreme Court with regard to the Constitution. But there is this difference, the Church is divinely guaranteed never to err in matters of faith and morals. Hence her Commandments have the binding force of the Decalogue.

NON-CATHOLIC TESTIMONY

“We are not half awake to the fact that by our laws of divorce and our toleration of the social evil we are doing more to corrupt the nation’s heart than Mormonism ten-fold.”

Professor Austin Phelps in a Pamphlet issued by the New England Divorce Reform League.

“The practical result of this facility of divorce is that in the New England states alone families are broken up at the rate of two thousand every year. And again note this: that while the laws protecting marriage have been gradually weakened, and facilities for divorce extended, crimes against chastity, morality and decency have been steadily increasing. In Massachusetts, from 1860 to 1870, during which

time divorces have increased two and a half times, while marriages have increased hardly four per cent, and while all convictions for crime have increased hardly one fifth, those crimes known as being against 'chastity, morality and decency,' filthy crimes, loathsome, infamous, nameless crimes, have increased three-fold. Looseness of legislation has encouraged looseness of living, and disproved the plea that sins against chastity will diminish if the law regulating marriage is made less strict. . . .

"Another fact must be stated. From the total of marriages registered in the several states, those contracted and solemnized by Roman Catholics must be deducted, for they,—all honor to them!—allow no divorce a vinculo, following literally the command of our Lord Jesus Christ."

Dr. Morgan Dix, *Lectures on the Calling of a Christian Woman*, p. 123.

XIII

THE SACRAMENTS

A SACRAMENT is an outward sign instituted by Christ to give grace. The Sacraments were instituted by Christ as a means of giving His special aid for salvation and sanctification. A Sacrament gives grace in virtue of the merits of Christ.

There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

The Sacraments always give grace if we receive them with the right dispositions. God employs man to administer the Sacraments. As the decision of a judge is valid regardless of his personal morality, so the Sacraments are valid regardless of the morality of the one who administers them.

The Sacraments may be considered divine devices of communication between God and man. They are, as it were, a wire between heaven and earth for transmission of God's grace to man. To illustrate: when one goes to confession, one confesses to God Himself and receives pardon from God himself; but

the transmission both of sin confessed and of pardon bestowed is through the priest, who in a sense is a wire between the penitent and God. When we use a telephone we are speaking not to the instrument, but to the person at the other end; in like manner, when we go to confession we approach God by His divinely appointed means of communicating with Him. So with regard to the other Sacraments; the one who administers them and the manner used are simply God's means of conveying grace or of accomplishing a purpose.

It thus rests with each individual to profit by these heavenly means of salvation and sanctification.

The Sacraments require a visible organization for their administration, hence the Church of Christ is a visible Church. God has so ordained.

NON-CATHOLIC TESTIMONY

"The Catholic Church had a solemn ritual adapted to every part of human life. It met the new-born babe at its entrance into the world, washed from its brow the taint of hereditary evil, and placed those tender feet in the way of salvation. It blessed the marriage vow; . . . it opened a listening ear for the confession of the penitent and gave him pardon; it gave in the Eucharist a present God as food for our soul; it brought to the sick-bed a sacred comfort,

touched the forehead of the dying with the sign of safety; it laid the dead in a consecrated grave."

Rev. James F. Clarke, Boston, Mass.

"If the Protestant worship lacks fulness in general, so when it is investigated in detail it will be found that the Protestant has too few sacraments, that indeed he has only one in which he is himself an actor, the Lord's Supper; for Baptism he sees only when it is performed on others, and therefore derives no benefit from it. The sacraments are the highest in religion, the symbols to our outward sense of an extraordinary divine favor and grace. . . .

"But all these spiritual wonders spring not like other fruits from the natural soil, where they can neither be sown nor planted nor cherished. We must supplicate for them from another region, a thing which cannot be done by all persons, nor at all times. . . . How is not this truly spiritual connection shattered to pieces in Protestantism! Since some of the above mentioned symbols are declared apocryphal, and only a few canonical; and how by their indifference to one of these will they prepare us for the high dignity of the other?"

Goethe's *Autobiography*, translated by J. Oxenford, pp. 239-242.

"In early Christian usage, the word 'Sacramentum,' though applied especially to Baptism, and the

Eucharist, was widely used as the name of any sacred thing. In this sense of the word, washings, anointings, and many other rites have sacramental aspect.

“A mystery is defined as a rite which under some visible form is the cause of, and conveys to the soul of a faithful man, the invisible grace of God instituted by our Lord through whom each of the faithful receives Divine grace. Mysteries were instituted to be badges of the true sons of God, sure signs of our faith, and indubitable remedies against sins.

“Three things are necessary in a mystery: (a) its proper ‘matter,’ such as water in Baptism; (b) a properly ordained priest or bishop; (c) the invocation of the holy spirit.

“There are *seven* Mysteries or Sacraments: Baptism, Chrism, Holy Eucharist, Penitence, Priesthood, Honorable Marriage, Unction.

“*Baptism* is administered by application of pure water, administered by an ordained priest, or in cases of necessity, by any Orthodox person. Those to be baptized must renounce the devil, and all his works, and confess the Nicene Creed. Infants must have Orthodox sponsors.

“The fruits of Baptism are: The abolition of all sins previously contracted, original, and actual; regeneration or renewal, into a state of complete purification and original justification. There is the conferring of the indelible character of Christ’s Body and immortality.

“Chrism: The persons baptized are at once anointed with Chrism, which is oil, balsam and ointment consecrated by a bishop and applied by a priest on the brow, eyes, nostrils, mouth and ears, accompanied by the words: ‘The seal of the gift of the Holy Spirit.’

“Holy Eucharist: The Holy Eucharist exceeds all the other mysteries or Sacraments. It can be celebrated only by a lawful priest, and on an altar, or consecrated cloth. Leavened bread and pure wine mixed with water are used during the rite. At the time of consecration, the priest must intend that the substance of the bread and wine be changed into the substance of the true Body and Blood of Christ, by the operation of the Holy Spirit expressly invoked for this definite purpose. This invocation immediately affects a change of substance apart from the use of the elements for communion; therefore only the forms of the bread and wine remain; ‘truly and in reality and in substance’ the bread and wine become the very Body and Blood of Christ.

“In the mystery or ‘Sacrament’ Christ is really present, and it is right to worship and adore the Holy Eucharist, even as our Savior Himself.

“The Eucharist is an unbloody sacrifice offered on behalf of the faithful, living and dead. The fruits of the sacrament are: remembrance of the passion and death of Christ; propitiation for sins; defense against temptation.

“Preparation for Communion consists of confession, fasting, and reconciliation with all men.

“*Priesthood*: Meaning (a) ‘spiritual,’ and shared by all believers; (b) Sacramental. The latter can be conferred only by bishops who have received authority for that purpose from the Apostles in unbroken succession. The “matter” of the Sacrament is the laying on of hands; the formula is the invocation of the Holy Spirit. The episcopate is necessary to the very existence of the Church. He is the founder of all the mysteries, and the living image of God upon earth. He alone can ordain priests, and consecrate the Chrism. Priests can administer all the mysteries or ‘sacraments’ except Priesthood.

“*Penitence*: Consists of oral confession to an orthodox priest who administers penance, and pronounces absolution. This sacrament is fruitless unless the penitent is an Orthodox Christian, truly sorry for his sins, purposeful of amendment, and prepared to carry out the penance imposed.

“*Marriage*: This ‘sacrament’ is in the first place celebrated by the mutual consent of a man and a woman, there being no impediment to the union. The Church does not consider this first consent a true sacrament unless the man and woman confirm their consent in the presence of a priest who witnesses their joining of hands, and hears their promise to remain faithful till death.

“*Unction*: Instituted by Christ for the sick, and is

administered only by a priest. He uses pure oil, and says a prayer setting forth its efficacy. This 'unction' is administered with a view to the recovery of the sick person.

"The recipient must first have confessed to a priest."

Richard Godfrey Parsons, M.A., Oxford, Principal of Wells Theological College, in the *Biblical Encyclopedia*.

XIV

THE MASS

THE Mass is the official and public act of worship in the Catholic Church. Christ wished to leave us a gift worthy to be offered to God Almighty. This offering He made in the Mass. The Mass is called the Holy Sacrifice because in it an Object is sacrificed to God in acknowledgement that He is the Creator and Lord of all things. The sacrifice of Golgotha was the most sublime of all sacrifices. Christ's life was not taken from Him, He offered it as a voluntary sacrifice: "Father, into thy hands I commend My spirit" (Luke xxiii, 46).

At the Last Supper, the night before He died, Christ instituted the Eucharist and the Mass. By the same power by which He changed water into wine at Cana, He changed the bread into His Body and the wine into His blood. "This is my body," He declared, and ". . . this is my blood of the new Testament which shall be shed for many unto remission of sins" (Matt. xxvi, 26-8).

After saying these solemn words of consecration, and offering this unbloody oblation as a sacrifice, He commissioned His Apostles to do what He had done,

namely, to offer to God His body under the form of bread and His blood under that of wine: “. . . do this for a commemoration of Me” (Luke xxii, 19). Christ said: “. . . this is my blood of the new testament.” He said this in contrast to the blood of the Old Testament. The Apostles, the best interpreters of Christ’s meaning, understood these words as a command empowering them to offer the Body and Blood of Christ as a sacrifice to God the Father. This is the sacrifice foretold by the Prophet: “. . . and in every place there is sacrifice, and there is offered to my name a clean offering . . .” (Malach. i, 11). That this clean oblation is the body of Christ we know from the mouth of the Apostle Paul “For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself: not discerning the body of the Lord” (I Cor. xi, 29).

The Mass, therefore, is the unbloody sacrifice of the body and blood of Christ. Every altar is a Calvary. When we assist at Mass, we are at the foot of the Cross. That is why the Mass is so sacred and our churches so holy.

The Catholic Church is a place of sacrifice. Other religions have beautiful church edifices, but they are only places of prayer or preaching or assemblage. Catholics go to Church to be present at the sacrifice of Calvary; they may or may not hear a sermon, join in a service of song, or public prayer. Mere reverential presence at Mass constitutes worship.

Presence at a funeral, without any words, conveys to a bereaved friend sympathy and devotion. So presence at Mass is the great and obligatory act of worship of a Catholic. Reverential presence is sufficient, but Catholics speak their hearts to Him who is being mystically crucified.

NON-CATHOLIC TESTIMONY

"The worshiper in the Protestant church must be made to feel, as the Catholic does at the Mass, that something is really being done. . . . It is significant that there has appeared in widely separated communions of Christians a craving and desire for the recovery of the Catholic heritage of Christianity. . . . In externals, they would restore ceremonial and a variety of Catholic customs and institutions. . . . These men are not visionaries or impractical idealists. In fact, it is simply the practical exigencies of religion to-day which have driven them to accept the Catholic position. . . . The Reformation was largely political and economic in origin."

"The Living Church," Jan. 27, 1923.

"I am fully persuaded that we may as easily demonstrate the truth and necessity of the doctrine of a Sacrifice in the Eucharist as any other point now in dispute. . . . It was the chief design of those who have formerly set themselves to defend the

Eucharistic Sacrifices to prove the thing itself, viz., that our Saviour instituted and the apostles and primitive Church believed and practiced this Sacrifice; and I crave leave to say that there was no necessity for me or anyone else to take any further pains in this matter, for that our Saviour intended the Eucharist to be a Sacrifice, and that the primitive Church did so esteem it and use it was as clear as anything need be."

Johnson's Works, *The Unbloody Sacrifice*, I, p. 17.

"Leaders in non-Conformist religious circles received the shock of their lives when it became known that 'mass' was celebrated in the leading Congregational church in London yesterday and will be every morning this week. The amazement of religious leaders is increased by the fact that the church where this extraordinary innovation has been made is the historic King's Weigh House in the heart of exclusive Mayfair.

"Rev. W. E. Orchard, pastor of the church and celebrant of these masses, was not in his study yesterday afternoon, but one of his church associates said:

"It is quite true that mass was celebrated at our church. There is nothing irregular about that. The laws of the Congregational Church permit the pastor to hold whatever form of service members of the

church desire, and we expect to have mass or "festal celebration of the Eucharist" the third Sunday of each month and every week day morning.'

"Rev. Mr. Orchard's church is much more than fashionable. Founded in 1662, it is one of the strongholds of Congregationalists in London, and among those frequently seen at the services are former Premier Asquith, Margot Asquith, Mrs. Reginald McKenna, Margaret Bondfield, W. H. Massingham, C. F. G. Masterman and other notables from all walks of London Life."

"Boston Transcript," Jan. 23, 1923.

XV

THE HOLY EUCHARIST

THE Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine. It is both a Sacrifice and a Sacrament; as a sacrifice it is the divine Victim offered at Mass, as a sacrament it is the body and blood of Christ venerated on our altars and received in holy communion.

By the Incarnation God united Himself to humanity. By holy communion which is the receiving of the body and blood of Christ He unites Himself to the individual. It is obligatory on a Catholic to receive holy communion at least once a year. Very many receive every month, many every week, and not a few every day. It is impossible to receive holy communion frequently and worthily without saving the soul. Confession is necessary before holy communion only when one is conscious of mortal sin.

If nothing defiled can enter heaven, God's dwelling, is it not proper that, when He makes man's heart His dwelling, we should banish from it everything that could offend Him? God is displeased by one thing only, sin. We may be poor, ill, dishonored, outcast, but if our heart is right we are dear to God.

Not that we can make ourselves worthy of receiving Him; we do not receive Him because we are worthy, but because He commands us. His delight is to be with the children of men, for He knows that there is nothing which helps us so much to lead a life which will bring us to Him eternally in heaven as His divine presence in our soul.

If we prepare as best we can for the reception of holy communion, we are employing a means of sanctification which is the most efficacious on earth. Holy communion properly realized engenders in the soul that true love of God which makes all things in His service easy. Love of God is the special fruit of the worthy reception of the Eucharist.

The Blessed Eucharist is the heart of Catholic life. Where devotion to It abounds, there virtue and peace reign. The altar is Its throne, the Church Its temple, the heart of man Its fondest resting place. By means of the Holy Eucharist man begins that association with divinity whose fruition he will enjoy forever in the celestial courts.

NON-CATHOLIC TESTIMONY

“The call goes out to us at this time for a new ardor and intensity in our defense of the Catholic faith. By this only may the world be saved from the bitter penalties of the errors into which it has fallen during the last five centuries. It is only Christ who can save through His church and her

sacraments, and just in proportion as this church achieves unity and authority is her power increased in effectiveness and widened in its scope.

"On every hand, in the most intimate relationships, this faith is now assailed with increasing arrogance and determination. There is no doctrine, no practice of the universal church that is not called in question with impunity. And there is one doctrine, one practice that meets each denial; the Catholic doctrine of holy mass, as communion and as sacrifice, the Catholic practice of reservation with all that follows therefrom. Here in one perfect synthesis are gathered up every conclusive argument against the multitudinous new-old heresies that now flourish, unchecked if not unrebuked. It is in fact a miracle of comprehensive refutation, for every necessary affirmation follows from it.

"Until the Episcopal Church accepts and declares as essential to communion with herself, this Catholic doctrine of the Blessed Sacrament, and until her practice, including reservation for purposes of adoration, is brought into conformity with this doctrine, I believe she will remain practically impotent before the denials and defiances of disloyalty."

Ralph Adams Cram, "Boston Herald," Dec. 19, 1923.

"The unrivaled patristic scholar Pusey thus summarizes: 'I have now gone through every writer who

in his extant works speaks of the Holy Eucharist, from the death of St. John to the Fourth General Council, A.D. 451. I have suppressed nothing. I have given every passage with context. There is no room here for any alleged corruption. All the earliest Fathers state the doctrine of the Real Presence,—all agree in one consentient exposition of our Lord's words: 'This is My body, this is My blood.' The confessions of the Romish, Greek and earliest Protestant Church Confessions are here essentially one. And if this Consensus of Universal Christendom, this sure belief of all the Christian centuries, amounts to nothing in the exposition of so cardinal a doctrine of the Scriptures, what assurance can we have as to any Christian article?' . . .

"And Luther, who in his tremendous struggle with Rome felt compelled to assume so indifferent an attitude towards tradition, yet felt that the concurrent testimony was too overwhelming, and so, speaking of the Real Presence, he gives this conclusion: 'This article has been unanimously believed and held from the beginning of the Christian Church to the present hour, as may be shown from the writings of the Fathers both in the Greek and Latin languages, which testimony of the entire Holy Christian Church ought to be sufficient for us, even if we had nothing more.' "

The Real Presence, "Homiletic Review," June, 1894, pp. 503, 504.

XVI

CONFESSION

GOD could forgive us our sins directly if He chose, in fact He does so when we turn to Him with a perfectly contrite heart. Such a heart implies the disposition of doing what God ordains. Ordinarily, God ordains that man obtain forgiveness of sin by confession. If confession is not possible, man may obtain forgiveness directly from God by sorrow for sin from a true love of God, and the purpose to sin no more. Where confession is possible, it is the means established by Christ for the forgiveness of sin.

Unless confession was established by Christ, it never could have obtained a place in the church. No man would have presumed to inaugurate it. It binds pope, priest and people. Why God chose this means of dispensing pardon, we do not know. It is His institution, like Baptism and the Eucharist. By sin, man in his pride opposes God; by confession, his pride is humbled.

Sometimes one hears from non-Catholics the remark that man can not forgive sin, and that to con-

fess to a priest is to dishonor God. Such a view shows complete misconception of confession. God employs a priest to baptize, but that does not mean that the priest confers grace or blots out sin; God could confer the grace and forgiveness of Baptism directly if He so ordained, but He has willed to do so by the agency of man. So with regard to the Eucharist. It is a priest who consecrates the Blessed Eucharist and offers the Holy Sacrifice, but it is by the power and ordination of God that he does so. It is the same with confession,—the priest is only the instrument employed by God. When a car is set in motion by means of a trolley wire, it is not the wire that supplies the motion but the powerhouse. The wire is useless unless the power is turned on, and there is no power unless the wire connects it with the car. There is such a thing as wireless transmission of power, and there is also such a thing as God's direct action on the soul; but the ordinary means appointed by God for forgiveness of sin is by confession to a duly ordained priest.

God has His own reasons for this. It is not our affair to question why He employs sacraments, but to use them for our souls' welfare, and to thank Him for establishing such an available means as confession to regain His favor if we have lost it by sin. As it is God who is offended by sin, it belongs to Him to say how it is to be pardoned.

Confession, moreover, brings man great comfort,

peace and spiritual guidance and strength. Confession is one of the most helpful institutions of Christ for the salvation and sanctification of souls.

NON-CATHOLIC TESTIMONY

"I could name more Fathers, as St. Augustine, St. Cyprian and others, but I spare. These I have named are enough to give testimony of the former generation; men too pious to be thought to speak blasphemy, and too ancient to be suspected of Popery. But to put all out of doubt, let's search the Scriptures; look into the twentieth of St. John, v. 23. 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained.' Here is plainly a power of remitting sins granted to the priest by our blessed Saviour. Nor can it be understood as remitting sins by preaching, as some expound it, nor by baptizing, as others guess, for both these, preach and baptize, they could do long before; but this power of remitting they received not till now, that is, after His Resurrection. That they could preach and baptize before is plain."

Sparrow's *Rationale*, p. 313.

"The power of remitting and retaining sins was given by our risen Lord in the upper room with closed doors on the evening of the day of the Resurrection.

In this way Jesus provided a remedy for the wounds which sin would leave on the souls of His redeemed."

Dr. Liddon, "Secret of Clerical Power," in
Clerical Life and Works, p. 159.

XVII

PURGATORY

H EAVEN is God's home; there the Saints dwell, and the Angels, and the Blessed Mother of God. It is a place of peace, of joy, of holiness. In that realm of bliss and sanctity, there is no room for sin of any sort. Many of us depart from this life free of serious sin, yet stained by minor transgressions. Moreover, even after the guilt of sin is remitted, there remains its chastisement; and this chastisement must be undergone, either in this life or the next.

Those who do penance here, or who bear patiently the ills of life, in atonement for sin, may thus satisfy the chastisement due to sin. But others may have to undergo hereafter this chastisement due to sin.

Purgatory is that place where they are consigned for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins. Purgatory is a place of atonement, but it is also the home of faith, hope and love. The souls there detained are in the vestibule of heaven, only awaiting purification before entering the abode of the All-Holy God.

We may offer our prayers and good works to God for these holy souls. In the Apostles' Creed we state our belief in the communion of saints; this is the union which exists among the blessed in heaven, the suffering souls in purgatory, and ourselves on earth. By God's mercy we can extend our charity to our dear departed and help them sooner to see God face to face.

NON-CATHOLIC TESTIMONY

“ ‘What do you think, sir, of Purgatory, as believed by the Roman Catholics?’ Johnson: ‘Why, sir, it is a very harmless doctrine. They are of opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits; and therefore that God is graciously pleased to allow of a middle state, where they may be purified by certain degrees of suffering. You see, sir, there is nothing unreasonable in this.’ ”

Boswell, *Life of Johnson*, I, p. 350.

“I have lived my life, and that which I have done,
May He within Himself make pure! but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by
prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.

For what are men better than sheep and goats
That nourish a blind life within the brain,
If knowing God they lift not hands in prayer,
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Tennyson, *Morte d'Arthur*.

XVIII

HEAVEN AND HELL

INSTRUCTED by Christ, the Catholic Church teaches that after this life comes life everlasting. The grave is the door to eternity.

Hell is a subject which most people hate to contemplate. People do not like to think about death nor cancer nor diseases of any malignant kind. But that does not make these things any the less real. Some people put off making a will because it brings death too vividly before them, but death comes nevertheless, and the failure to make provision for it only makes it all the worse. Some people think that hell is something introduced among mankind by the Catholic Church. The Catholic Church had nothing to do with it. It was Christ, the Son of God, who taught it in language so strong and clear that if we reject it we must reject Him.

He told us of hell because it is a reality. A physician who finds a patient has pneumonia does not thereby cause it, but only certifies to it. Hell is a reality and for that reason Christ warned us against it. It will not help us to refuse Him credence.

Often one hears a person say: "I would be a

Catholic except for the doctrine of Hell." That is the same as saying: "I would be a Catholic if the Church agreed with me." The Catholic Church must be accepted whole and entire or rejected altogether. It cannot be partly true, and partly false, any more than God, whose guaranteed representative it is.

Just a few reflections. If there is no hell, why the Crucifixion? If no hell, why the martyrs? If no hell, why did Christ say: "For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul?" (Matt. xvi, 26) If no hell, why did Christ say: "Every one therefore that shall confess me before men, I will confess before my Father who is in heaven: But he that shall deny me before men, I will also deny him before my Father who is in heaven" (Matt. x, 32-3).

The life and mission of Christ are meaningless unless there is a hell. Why did He come except to save us from sin and hell? Why did He command His followers to lose everything, even life itself, rather than commit sin, unless the penalty of sin is what He disclosed? Hell is as disagreeable to Catholics as to others. So is small-pox. But the person who takes due precaution against small-pox is wise, not he who denies there is such a dread disease. As well reject a physician who certifies to small-pox, as the Church which certifies to Hell; for it is on the word of Jesus Christ, the Son of God, that His Church proclaims this doctrine.

Eternity may be either happy or miserable. Two roads lead to life beyond the grave, the broad road of self-will and the narrow road of God's will. People who choose to be a law to themselves are on the way to eternal death, while they who make God's will the rule of their conduct are on the way to eternal life. Every one is on either of these two roads.

The road of self-will makes a man a worshiper of himself, he is his own god. The road of God's will acknowledges the Lord as God. Only they who have the Lord as God in life will be His in eternity. They who ignore God in life will be rejected by Him in eternity, and obliged to serve Satan in hell forever. "He that is not with me, is against me: . . ." (Matt. xii, 30), saith the Lord. But they who follow Christ, the King, in life, will be the children of God in heaven for all eternity.

NON-CATHOLIC TESTIMONY

"Yet the argument that there is no hell, because it is inconsistent with the character of a good, kind God to have such a thing in His universe, is as illogical as to deny the existence of this world, filled with sorrow, injustice, oppression, sickness, pain and death, because God is love. . . . Men sin while in the flesh because they will be wicked. Their spirits will be eternally in the sorrows of hell because of

their selfishness. Men bemoan the effects of their sins, but go on sinning."

GEORGE FREDERICK WRIGHT, *The Logic of Christian Evidence.*

"I shall endeavor to show that if the Christian religion holds its own at all in the face of secular knowledge, it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism, that will survive in the intellectual contest. I shall endeavor to show also that the outlines of the great apologia which Rome as champion of revelation will offer to the human intellect, instead of being wrapped in mystery, are for those who have eyes to see, day by day becoming clearer and more comprehensive, and that all those forces of science which it was once thought would be fatal to her, are now in a way which constitutes one of the great surprises of history, so grouping themselves, as to afford her a new foundation. . . .

"In exact proportion as Protestantism exhibits its inability to vindicate for herself, either in theory or in practice, any teaching authority which is really an authority at all, the perfection of the Roman system theoretically and practically alike becomes, in this particular respect, more and more striking and obvious. . . . In this way it is then that modern historical criticism is working to establish, so far as intellectual consistency is concerned, the Roman

theory of Christianity, and to destroy the theory of Protestantism, for it shows that Christian doctrine can neither be defined nor verified except by an authority which, as both logic and experience prove, Rome alone can with any plausibility claim."

WILLIAM HURRELL MALLOCK, in the "Nineteenth Century," XLVI, pp. 675, 753.

XIX

DEVOTIONAL PRACTICES

IN the Catholic Church there are many devotions. Some suit one person, some another. Different nations have special devotions which appeal to them and help them.* These same devotions might not appeal at all to other nations or people. The various devotional practices are optional, to be employed for the spiritual comfort and progress of those who benefit by them.

One may be a good Catholic by doing only what is of obligation, but, as a rule, Catholics find that devotional practices help them greatly in observing God's law. One could be a good citizen by keeping the laws, but experience teaches that those who keep the laws aim at more than keeping out of the clutches of the law. What patriotism is in a citizen, devotion is in a Catholic. The best patriots are not however always parading their loyalty, but maintain it by various ways known to themselves only. So a Catholic may be very devout without any exterior demonstration.

There are, however, certain devotions which from their nature distinguish practical Catholics. We

* See *The Hand of God* by Martin J. Scott, S. J.

may mention devotion to the Blessed Sacrament, to the Passion of Our Lord, and to the Mother of God. These are major devotions calculated to keep man in communication with the world beyond, thus helping him on his way to his eternal reward. Most people are apt to be preoccupied with the material interests of life. Anything which tends to center the mind and aspirations on the things of the spirit is bound to be helpful to holiness. The purpose of the various devotions of the Church is to keep man in touch with God. Scripture says: . . . "with desolation is all the land made desolate: because there is none that considereth in the heart" (Jer. xii, 11). Devotions help one to think on the main issue of life. By keeping before us the great supernatural truths of eternity, they aid in inducing us to live in such a manner that our recompense will be admittance into the heavenly home prepared by God for those who in life show their love for Him, not by words but by deeds.

"If you love me: keep my commandments" (John xiv, 15). That is the test.

Devotions help us to see God in the world and to live for His approval.

NON-CATHOLIC TESTIMONY

"For layman as well as for priests, The Roman Catholic Church provides places of retreat; places of dignified and spiritual symbolism, to which the

spiritually exhausted man may retire for a period of fasting and prayer, to cleanse and call home his spirit and prepare himself to serve again his God in the material world. Something of this sort is obviously necessary for us all as a beginning, and from this each soul must build up for itself, with its highest skill and will-power, a method of cleansing and purification which shall make possible a true communion with God.

"Such a method of developing and feeding the spiritual body seems to me to be the cure for that disease of the soul from which I and many of my fellow men are suffering. It will, I think, cure the spiritual madness which I tried at the beginning to describe, and may enable us to save our tottering civilization by regaining control of the great scientific, mechanical, and industrial processes which have deprived us of liberty, the pursuit of happiness, and, almost, of life itself."

PHILIP CABOT, in the "Atlantic Monthly," August, 1923.

"But rich as she is in persons, she is richer in truth; her worship is a great deep. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things, acts and rites with an awful yet blissful significance; turns all worship into a divine parable, which speaks the deep things of God, now into a medium of His gracious

and consolatory approach to men, and man's awed and contrite, hopeful and prevailing approach to Him. Symbols are deeper than words; speak when words become silent; gain where words lose in meaning; and so in hours of holiest worship the Church teaches, by symbols, truths language may not utter."

PROF. A. M. FAIRBAIRN, *Catholicism, Roman and Anglican*, pp. 152-154.

"I used to feel that it was mere idolatry, or absence of refined mentality, that led the Spanish or Italian peasant to kneel before the image of the Virgin Mother. A deeper appreciation of the aspirations of the human soul has removed that feeling from my mind. When I see an ignorant worshiper kneeling in prayerful attitude, I come to the conclusion that there is the evidence of divine aspiration. . . . It has been through the innumerable representations of the Madonna, as brought out in the common forms, as well as in the masterpieces of creative art, that religion has received in many lands its most stimulating influence."

CARROLL D. WRIGHT, in "Munsey's Magazine," XVII, p. 564.

XX

THE MOTHER OF GOD

GOD, as God, had no beginning. He always existed. Jesus Christ, the God-Man, had a beginning. God in assuming human nature might have come a mature man, by special creation, without submitting to birth, infancy and youth. But He saw fit to become man as a child of Adam, to be born of woman. The Virgin Mary was created by God for the exalted dignity of Mother of Jesus Christ, the only Begotten Son of God. As Jesus Christ is truly God, and as Mary is the Mother of Jesus Christ, she is the Mother of God in His human generation. Mary's dignity is greater than that of the highest angel in heaven. The angels are the messengers of God, His administering spirits. Mary is the Mother of God; the blood which Christ shed on Calvary was drawn from her veins; she is the Holy Grail that held our Redemption; she is closer to God than Cherubim and Seraphim. There is no supernatural perfection possible to a human creature which Almighty God has not bestowed on the Mother of His Divine Son.

It was fitting that she who was to give Him His body should herself never be stained by the sin of

Adam. This preservation from original sin is her Immaculate Conception. Born of human parents, in the natural way, she was by the foreseen merits of her Divine Son, free, from her very conception, from the slightest shadow of sin.

But although Mary is the masterpiece of God's creation, she is infinitely inferior to God. Though she is Queen of heaven and enthroned above Seraphim and Cherubim, she is nevertheless but a creature. All that she is and all that she has is God's gift to her. Between Creator and the most perfect creature there is an unmeasurable difference. Were Mary ten billion times more exalted than she is, she would still be a creature and as such infinitely below the Creator. But in choosing her to be the Mother of His Only Son, made man, God conferred on Mary a dignity greater than on all the rest of creation. In choosing her as the Mother of the God-Man, He honored her more than all creation combined could honor her.

When, therefore, we honor Mary, it is because God sets us the example; no honor we may pay her can approach to that which He has conferred upon her.

The Church after God's example honors Mary. But the honor thus rendered is not worship but veneration. We worship God only. We venerate the Saints, and Mary Queen of Saints because in so doing we are honoring God in them, for their triumph was the result of their fidelity to His Grace. God

gave us His Only Son through Mary. She is the easy approach to Him. We may go direct to God if we wish, but in going with her and through her we are honoring her whom the King wishes to honor. Whatever we may obtain by ourselves we may more surely obtain through Mary. As it is through the Sacraments, instead of directly that God ordinarily confers grace; so does He bestow many of His favors indirectly by the intercession of His friends, the Saints, and especially by their Queen, His Mother. Hence we find her an easy approach to her Son and in our difficulties say to her: "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death, Amen."

NON-CATHOLIC TESTIMONY

"The world is governed by its ideals; and seldom or never has there been one which has exercised a more profound and, on the whole, a more salutary influence than the medieval conception of the Virgin. . . . All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization."

LECKY, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, Chap. III, p. 234.

"The practice of the invocation of saints seems to many to complicate the whole relation of the soul to

God, to be introducing a number of new and unnecessary go-betweens, and to make it, as it were, communication with God through a dragoman. But the case is really very different. Of course it may be contended that intercessory prayer, or that prayer of any kind, is an absurdity; but for those who do not think this, there can be nothing to object to in the invocation of saints. It is admitted by such men that we were not wrong in asking the living to pray for us; surely therefore it is not wrong to make a like request of the dead."

WILLIAM HURRELL MALLOCK, *Is Life Worth Living?* p. 296.

"Ave Maria! thou whose name
All but adoring love can claim,
Yet may we reach thy shrine;
For He thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine."

JOHN KEBLE, *The Christian Year*, "The Annunciation," p. 198.

"Mother, whose virgin bosom was uncrust
With the least thought to sin allied;
Woman above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost."

WORDSWORTH'S *Works*, IV, p. 114.

XXI

HONORING GOD'S MOTHER

BY honoring heroes we are imperceptibly schooled in heroism. Our country holds up her glorious sons to our gaze with the hope that we may, like them, be loyal to her and reflect credit on her. Hence she erects monuments to them, engraves their likeness on the currency, and sets aside special days to celebrate their virtues. In honoring our nation's distinguished men and women, we are glorifying our country, for which they lived, sacrificed and in many cases died.

The best way to foster patriotism is to honor our patriots. Our government does not consider that they who honor Washington, Lincoln or Roosevelt detract from the honor due itself. On the contrary it encourages celebrations in honor of its heroes.

The Saints are the heroes of the Kingdom of Christ. Mary, as Queen of the Saints, and Mother of God, is the most exalted heroine of heaven and earth. God wants us to honor her because we cannot do so without becoming dearer to Him. We are imperceptibly fashioned by our ideals; if Mary is

in our thoughts and prayers, she will mold our lives into a form pleasing to her Divine Son.

Mary is, next to Jesus, the crown of creation, "our tainted nature's solitary boast." From her Christ received His Sacred Body, that body which He gives to us in the Holy Eucharist, and the blood which He shed for our Redemption. The Angel of the Annunciation, God's messenger, declared her Blessed among women. She herself, inspired by the Holy Ghost, prophesied: . . . "henceforth all generations shall call me blessed" (Luke i, 48). Just as we honor an artist in honoring his work, so when we honor Mary do we honor God. She is the masterpiece of God's Almighty Wisdom and Power.

Christ worked His first miracle at Mary's request. She has that power with God which a mother has with a son. Hence we go to her in our needs. Not that we may not go directly to God, but as we received Christ through her, so may we receive His blessings and favors through her. Christ might have come directly to us, without a Mother, but He chose to come to us through Mary. Surely we may approach Him through her. And we do, to His glory and her honor and our own good.

NON-CATHOLIC TESTIMONY

"The saints too are hers, and the man she receives joins their communion, enjoys their godly fellowship,

feels their influence, participates in their merits and the blessings they distribute. Their earthly life made the past of the Church illustrious, their heavenly activity binds the visible and the invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches man to love the holy, helps him to love holiness. And the Fathers are hers; their laborings, sufferings, martyrdoms, were for her sake; she treasures their words and their works; her sons alone are able to say: Athanasius and Chrysostom, Thomas Aquinas and Duns Scotus, Cyprian and Augustine, Anselm and Bernard are ours; their wealth is our inheritance, at their feet we learn filial reverence and divine wisdom."

PROF. A. M. FAIRBAIRN, *Catholicism, Roman and Anglican*, p. 153.

"This is indeed the Blessed Mary's land,
Virgin and Mother of our dear Redeemer;
All hearts are touched and softened at her name;
Alike the bandit with the bloody hand,
The priest, the prince, the scholar and the peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present;
And even as children who have much offended
A too indulgent father, in great shame,
Penitent, yet not daring unattended
To go into his presence, at the gate

Speak with their sister, and confiding wait
Till she goes in before and intercedes;
So men, repenting of their evil deeds,
And yet not venturing rashly to draw near
With their requests an angry father's ear,
Offer to her their prayers and their confession.
And she for them in heaven makes intercession.
And if our faith had given us nothing more
Than this Example of all Womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher and truer,
Than all the creeds the world had known before."

LONGFELLOW, *Collected Poems* (Cambridge Edition), "*The Golden Legend*," p. 453.

XXII

THE POPE

THE Pope is the visible head of the Church. As Matthias was designated by the Holy Ghost to be the successor of Judas in the Apostolate, so is the Pope designated by the Holy Ghost to be the successor of St. Peter.

God's will in the case of Matthias was made known by the casting of lots, and in the case of the Pope it is manifested by ballot. Once elected the Pope is the personal representative of Christ in the Kingdom of God on earth.

St. Peter had his faults, nevertheless he was clothed with Christ's authority to rule over the Church; so may the Pope have his faults, but notwithstanding, he takes the place of Christ as visible head of the Church.

Christ commissioned His Church to preach the gospel to the whole world. Destined therefore to be a world-wide organization, her mission required teachers and a body of truths. Christ delivered to her His teaching, placing a sacred deposit in her keeping, which was the message she was to convey to all nations. Her missionaries were to carry this

message to the uttermost parts of the earth. Thus the Church of Christ is necessarily a vast organization, greater than any government of the ancient or modern world.

We cannot conceive of a government without a head. How, therefore, can we contemplate the most extensive government in the world without a head? It may be answered that Christ's is a spiritual kingdom and that He is its invisible Head. But the men who preach and administer the sacraments are real visible human beings who require visible government, and the truths taught are substantial messages contained in real documents or tradition.

All these things constitute a visible Church, and demand a visible Head. There was no idea of an invisible Church until the break with the established Christian Church of 1500 years made it imperative to acknowledge that Church or to find a pretext for separating from it. Then the idea of the invisible church sprang into being as a justification of a new religion which had no unity and no head, nor could have. Since then the churches born of the Reformation have been changing and drifting and breaking up until it has come to such a pass that they themselves deplore their pitiable condition. They have no definite teaching, no authoritative ruling, no religious unity.

Can we imagine Christ as the Head of such a jumble of contradiction? By contrast see the real

Church of Christ, teaching the very same truths everywhere and always, her Bishops and Priests all over the world united in close bonds with her Head, the Pope, and exhibiting before the astonished world a miracle of unity in government, doctrine and loyalty. Every church in the world but the Catholic is local or national, she alone is universal; she alone has adherents in every quarter of the globe and among every nation who obeys her authoritative voice as that of God. The other churches, even with government aid, cannot exercise authoritative control; having no head, they split into factions and divisions each going its own way, until it in turn splits, thus giving the world the sad spectacle of a divided and contradictory religion calling itself Christian. Christ's seal was unity. No church can be His which is not marked by that seal:

"That they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John xvii, 21).

Christ Himself appointed the first Pope and made him an essential part of His Church. No Church is Christ's which has not the Pope as its Head.

NON-CATHOLIC TESTIMONY

"The Papacy is one of the greatest institutions that have ever existed in the world; it is much the greatest thing now existing, and looks forward with

calm assurance to a still greater future. Its dominion extends throughout the world over the only œcumenical church. All other churches are national or provincial in their organization. It reaches back in unbroken succession through more than eighteen centuries to St. Peter, appointed by the Saviour of the world to be the Primate of the Apostles."

DR. CHARLES A. BRIGGS, *The Real and Ideal in the Papacy*, in "North American Review."

"The proudest royal houses are but of yesterday, when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin, the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity, but the republic of Venice was modern when compared with the Papacy, and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor."

MACAULAY'S *Essays*, on Ranke's *History of the Popes*, III, p. 303.

"Instead of one Pope, the Protestants were oppressed by a number, each of the princes ascribing that authority to himself."

MENZEL, *History of Germany*, II, p. 288.

“Now we are face to face in Western and Missionary Christendom with facts that, I think, all must confess, are utterly inconsistent with St. Paul’s ideal and with the prayer of Christ—endless divisions and mutual excommunication of baptized believers. I know there is an underlying unity, and I rejoice to know it. But to the world the characteristic feature of modern Christianity is its divisions, and they bring the Church into a contempt it deserves, and they deprive it of half its influence. It is no wonder that some are thrown off their balance by the shame of these divisions, and take refuge in a communion which (whatever other failings may be ascribed to it) does stand for a unity that the world can see. Unity—a real unity that the world can see—is, as we say, ‘in the air.’ It is thirteen years since a letter, known to many of us, was sent to ministers of all the Christian communities in England declaring that the signatories were agreed in believing ‘that our Lord Jesus Christ meant us to be one in a visible fellow-ship; that our existing divisions hinder and even paralyze His work; that we all deserve chastisement and need penitence for the various ways in which we have contributed to produce or promote divisions; that we all need open and candid minds and more light, so that we may be led back towards unity.’ I say, therefore, that Christian reunion is ‘in the air.’ What we have got to

do now is to see if we can bring it down to earth. How can that be done?"

BISHOP ROLLESTONE STERRITT FYFFE, of Rangoon, in his opening address to the Diocesan Council on July 23, 1918.

"The whole Elbe could not supply water enough to bewail the dissensions of the Reformation. They doubt with regard to the most momentous doctrines. The evil is incurable."

MELANCTHON, Letter I.

"It is of no little moment that the dissensions which have arisen among us should remain unsuspected by posterity. For it is truly ridiculous that after opposing ourselves to the entire world, we should at the very commencement differ among ourselves."

CALVIN, Letter to Melancthon, p. 108.

XXIII

THE BIBLE

THE Catholic Church existed before the Bible. It was she who gave the Bible to the world. This sacred book is her compilation.

The New Testament was not even thought of when the Church was established. Not a line of it was written for years after, and all of it was not compiled until several centuries after the Church was founded and flourishing.

Christ quoted from the writings of Moses, David, and the Prophets. In so quoting He appealed to them as God's word. The Church assembled what were considered the sacred writings of the Jews, joined them with the writings of the Apostles and Evangelists and by her divine authority pronounced the combined work, the Bible, to be the word of God. Without the Church there would have been no Bible. The Church of Christ does not depend on the Bible, but the Bible does depend on the Church.

There is a prevalent notion in some quarters that somehow the Bible made itself, or dropped from the sky, or was in some manner given to mankind from

above. The Bible was not in existence in the time of Christ nor for some centuries afterwards. The Church had been founded, thoroughly organized, and was teaching authoritatively long before the Bible came into existence.

If there had been no sacred writings whatever the Church would be as she is to-day, a divine institution. But if there had been no divine Church there had been no Bible. Christ did not write a line for posterity. He gave us a Church, not a book.

The Church of Christ, which gave us the Bible, declares that it is inspired. The two main things about the Bible are its contents and its inspiration. The Church is the sole guarantee of both. Out of the many writings of the Hebrews she determined which were Scripture, and out of the many early Christian writings she determined which were Apostolic. Her selection, therefore, gave us the contents of the Bible. By the Authority given her by Christ, she declared the Bible to be inspired.

The Church which gave us the Bible means by its inspiration that what the original writers wrote in the original documents was the word of God. She does not state in what sense the original statements are to be taken, literal, figurative or symbolic. Just as the Supreme Court interprets the Constitution when it is called into question, so does God's divinely guided Church interpret His inspired Word when necessity demands.

The Church has made few pronouncements on particular passages of Scripture. In cases where she has not defined the meaning we are free to take our own. St. Augustine 1500 years ago wrote a treatise on the meaning of the Six Days of Creation, maintaining that they were not literal, but that they meant epochs. This shows that the Church does not hold literal inspiration of the Bible. It also shows that the Bible does not explain itself. They whose rule of faith is: "The Bible, the whole Bible and nothing but the Bible" find themselves in a tangle of fundamentally contradictory creeds.

NON-CATHOLIC TESTIMONY

"Dr. Edgar still repeats the oft-exploded notion that the Catholic Church had 'a widespread horror of Scripture translations, whether accompanied with notes or not, and however faultlessly executed.' He does not seem to know that long before the Reformation every Catholic nation all over Europe had versions of the Bible in the vernacular of the country. Between 1477, when the first edition of the French New Testament was published at Lyons, and 1535, when the first French Protestant Bible was published, upwards of twenty editions of the Bible in the French vernacular issued from the Catholic press. In Germany prior to the publication of the first edition of Luther's Bible in 1534, no fewer than thirty

Catholic editions of the entire Scriptures, and parts of the Bible, appeared in the German vernacular. In Italy, the very seat of the Papacy, two editions of an Italian translation of the whole Bible appeared in 1471, and several other editions appeared prior to the Reformation. These facts any student can verify by a visit to the British Museum, where most of the Bibles are to be seen."

"The Athenæum," Aug. 24, 1889, p. 246.

"The Catholic Church has quite enough to answer for, . . . but in the fifteenth century it certainly did not hold back the Bible from the folk, and it gave them in the vernacular a long series of devotional works which for language and religious sentiment has never been surpassed; indeed, we are inclined to think it made a mistake in allowing the masses such ready access to the Bible. It ought to have recognized the Bible once for all as a work absolutely unintelligible without a long course of historical study; and so far as it was supposed to be inspired, very dangerous in the hands of the ignorant."

"The Academy," August, 1886.

"How insecure the Bible is as a foundation for a system of religion may be learned from the fact that all the advocates of the Bible have formed their peculiar and contradictory creeds from the same vol-

ume, anathematized and persecuted each other on the same plea."

JENAER, Literature No. 48.

"If the world endureth much longer we shall be forced, by reason of the contrary interpretations of the Bible which now prevail, to adopt again and take refuge in the decrees of the Councils, if we have a mind to maintain unity of faith."

ZUINGLIUS, Vol. II of *Luther*, p. 281.

XXIV

INDULGENCES

GOD'S mercy is over all His works. Our chastisement is for our sins. Our pardon is through His mercy.

God is the Good Shepherd seeking the sheep that strayed, the Good Samaritan caring for the wounded wayfarer, the Father welcoming home the prodigal.

Christ was indulgent. To Mary Magdalen He granted indulgence, forgiving her many sins because she loved much. To the thief on the cross He granted what might be termed a plenary indulgence: . . . "this day thou shalt be with me in paradise" (Luke xxiii, 43). He gave to His Church this same power of granting indulgence to repentant sinners.

An indulgence is a remission in full or in part of the chastisement due to sin after the guilt of sin has been remitted. An indulgence can never be granted to one who is not repentant. Usually an indulgence takes the form of some work of piety or charity instead of the chastisement meted out to sin by way of canonical penance.

A judge grants indulgence in our courts of law when he puts a criminal on parole instead of sending

him to prison. God sees the heart, and when it is right, His mercy goes out to it. Indeed, when the heart is right, Our Mother the Church rejoices to bestow God's mercy. That is an indulgence.

In order to get a clear idea of indulgences it may be well to state what was their origin.

In the early Church penances were very severe. This was necessary on account of conditions then prevailing. The penances were not only severe, but long and often public. Sometimes they were for seven, forty, ninety days or for several years and sometimes even for life. Those were days when martyrs abounded. Persecution drove many to the stake, to the beasts or to the executioner's sword. Often these martyrs were left supposedly dead, but in reality not so. They were nursed back to life, and frequently they could be seen at the Christian meetings in their mutilated condition.

At their request the Church, in order to honor them, granted indulgence to repentant sinners, the guilt of whose sins had already been remitted in the Sacrament of Penance. By applying the merits of Christ and the Saints to them, she substituted works of mercy or piety for the severer chastisements due as temporal punishment for their transgressions.

In granting these indulgences, she retained the terms and language of the earlier canonical penances. This accounts for an indulgence of 7 days, or 40 days, or 7 years, or a plenary indulgence which means

a complete remission of the temporal chastisement due to sin. An indulgence of 7 years, therefore, means the remission of that chastisement for sin which in the early days was represented by a penance of seven years.

An indulgence is not an incentive to sin, but an appeal to gratitude and love. The Church as an indulgent Mother strives to lead her children to God by love rather than by fear or severity. Hence she is called Our Holy Mother, the Church.

NON-CATHOLIC TESTIMONY

“A letter of indulgence was a written document granted by someone in authority in the Church, by which, in view of some pious act, the temporal penalties of sin were said to be remitted or changed in character in favor of the holder. The letter itself, which was written in Latin as an official document of the Church, stated that the remission was of no avail without due repentance and forsaking of sin.”

PROFESSOR ADAMS (of Yale), *Medieval and Modern History*, p. 203.

“With regard to the vendible absolutions and indulgences, with her traffic in which the Romish Church has been so long reproached, we do verily believe that there are not ten individuals who can read, that really conceive that anything so utterly

absurd or abominable either is, or ever was, carried on with the sanction of the Catholic authorities. Dispensations from canonical impediments to marriage, which are not very different from our special licenses, and absolution from canonical censures, are issued, no doubt, from the chancery of Rome; but indulgence to sin, or absolution from sin, neither are, nor ever were, granted by this court, or by any acknowledged authority. A fee, too, is no doubt paid to the officer who issues these writs; but this is no more the price of the absolution or dispensation than the fee paid to the clerk of a magistrate who administers an oath in this country, is the price of the oath."

"Edinburgh Review," November, 1810, p. 19.

XXV

CONDUCT

NO Church nor creed will necessarily make a man good. The best parents can only influence their children, they cannot make them good. Man is free. He likes to be a law to himself. Good parents help children to be good.

Religion points out the path to goodness and gives the best help in the way, yet man may choose his own path and go his own way. Christ foretold that many would choose the broad road which leads to destruction. The Catholic Church points out the right road to eternal life and gives the best aid to reach it.

The purpose of all her ministrations and devotions is to help man to attain his last end by keeping the Commandments. For this purpose she raises him up if he has fallen, and by the Sacrament of Penance, starts him anew on the way to eternal life. Many persons, if they once fall, lose heart and continue on the downward path. A Catholic need never lose heart, for by confession and the resolve to do better, he can be certain of God's pardon, and go forward with peaceful heart.

Holy Communion is another wonderful help to leading a virtuous life. Preparation for it and its

reception elicit the most salutary acts which religion inspires. Confession and Communion rightly employed are the most powerful aids on earth for living uprightly. No one can be faithful to these two Sacraments without saving his soul, and being a good example and help to others.

By the Sacraments the Church does more than preach or direct, she takes her children by the hand and leads them to the very portals of eternal life.

But as Christ did not compel Judas to be honest, so His Church cannot compel all who belong to it to be good. However, during all the ages of Christianity, the great body of Catholics have led upright lives. The evil actions of a few law breakers in our Country do not prevent the great body of citizens from being a law-abiding people.

A Catholic who does not practice his religion is apt to fall very low because the best influences have been exerted on him in vain. God came on earth to lead men, not to drive them, and only to those who receive Him does He give the power to become the sons of God.

NON-CATHOLIC TESTIMONY

“The Catholic Church was the very heart of Christendom, and the spirit that radiated from her penetrated into all the relations of life.”

LECKY, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, Chap. II, p. 37.

"I am not a member of the Roman Catholic Church. I have never been asked to defend it. I have the utmost respect for it as a magnificent organization which is successfully working for the uplift of mankind, whose good influence is felt throughout this broad land and over the world. Many of its members are my personal friends and I have found the measure of their patriotism, their loyalty and their integrity to be in exact proportion to their devotion to their church and their obedience to its teachings."

Editorial, "Victor Herald," Oct. 9, 1914.

"The doctrines and morals of Protestantism have been placed in the balance these three hundred years, and have been found wanting."

Dr. Percival, in the "Nineteenth Century," XLVI, p. 515.

"Their (Protestant) universities teach young men and women, plainly, that an immoral act is merely one contrary to the prevailing conceptions of society; and that the daring who defy the code do not offend any Deity, but simply arouse the venom of the majority,—the majority that has not yet grasped the new idea. Out of Harvard comes the teaching that 'there are no absolute evils,' and that the 'highest ethical life consists at all times in the breaking of

rules which have grown too narrow for the actual case.' ”

Harold Bolce, in “Cosmopolitan,” May, 1909,
p. 666.

XXVI

THE PRACTICAL CATHOLIC

THEY who live up to Catholic teaching will be ideal men and women. The Saints are proof.

In proportion as one is a practical Catholic one will be a good father or mother, a devoted son or daughter, an upright and loyal citizen. A practical Catholic is one who prays to God morning and night, attends Mass on Sundays and Holydays of obligation, and receives Holy Communion regularly. One who does these things worthily must necessarily be just, pure and charitable.

Human nature is frail; a man with the best intentions may falter and slip. But if he is a practical Catholic, he will not stay down, but will rise, and be a better man. The Catholic Religion does not make one immune to sin but gives every aid to keep from sinning.

The institution of the Sacrament of Penance by Christ is evidence that His Church was to include not only saints but sinners also. Catholic ideals are so lofty that the greatest saint must ever strive for

their attainment; at the same time, her charity and zeal are so Christ-like that she reaches down to the lowest depths to help the fallen to rise.

A Catholic conscientiously practising his Faith cannot become a bad man. A merely nominal Catholic is the worst enemy of the Church,—and of himself.

NON-CATHOLIC TESTIMONY

“The service for newspaper men at half past two in the morning, which the Roman Catholic Rector of St. Andrew’s Church, Duane Street, New York, began last week, as we announced some time ago, justifies the innovation amply. Seven hundred men were present, not only newspaper workers, but telegraph operators and post office employees,—the city never goes to sleep. It is gratifying to find so immediate and hearty a response to this generous desire on the part of our Roman Catholic brothers to allow no spiritual need that is within their power to meet to go unsatisfied.”

“The Churchman,” May 18, 1908.

“Students of religious movements in the United States have discovered that the Catholics have no difficulty in filling their churches three or four times on Sunday, while the Protestant communions are con-

tinually asking how to get people to go to church. The Catholics seem to have solved the problem."

"Philadelphia Ledger," Nov. 17, 1915.

"This is not only a sign of an infidel society; it is also an upgrowth from the principles which form the evil side of Protestantism. There can be no doubt as to the genesis of this abomination. I quote the language of the Bishop (Protestant) Maine: 'Laxity of opinion and teaching on the sacredness of the marriage bond, and on the question of divorce, originated among the Protestants of Continental Europe in the sixteenth century. It soon began to appear in the legislation of Protestant states on that continent, and nearly at the same time to affect the laws of New England. And from that time to the present, it has proceeded from one degree to another in America, until the Christian conception of the nature and obligations of the marriage bond finds scarcely any recognition in legislation, or, as must be inferred, in the prevailing sentiments of the community.'

"This is a heresy born and bred of free thought as applied to religion; it is the outcome of the habit of interpreting the Bible according to man's private judgment, rejecting ecclesiastical authority and Catholic tradition, and asserting our freedom to believe whatever we choose, and to select what religion pleases us best."

Dr. Morgan Dix, *Lectures on the Calling of a Christian Woman*, p. 123.

XXVII

THE END OF MAN

IT makes a great difference to man whether he is made for time or eternity. If this life ends all, man is right in living for this life only; he will satisfy every inclination of nature, having regard only to human consequences.

The great attraction of having no set religion is that it lets man go his own way. But if man is made for eternity he must go the way which leads to a happy eternity. Religion points out that way. Experience teaches that this life is not the end of man. Experience confirms the voice of God who declares: . . . "man shall go into the house of his eternity. . . ." (Ecclesiastes xii, 5). "Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you" (John vi, 27). "Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: could do evil things, and hath not done them:" (Ecclesiasticus xxxi, 10). "To him that shall overcome, I will give to sit with me in my throne: . . ." (Apoc. iii, 21). "But they

that shall be accounted worthy of the world, . . . Neither can they die any more: for they are equal to the Angels, and are the children of God, . . .” (Luke xx, 35-6).

The end of man is to become a child of God. Now we know why Christ said: “For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul” (Matt. xvi, 26).

The end of man is sadly perverted by the materialism of the present day. The modern world has its heart set on money, pleasure and comfort, forgetting that life is a pilgrimage, that we have not here a lasting city, but seek one which is to come. Christ has told us that this world is not the goal but the starting point of man. By example and precept He taught us to make eternal life our main purpose in this life, although the world says to make the passing hour and its enjoyment our main object. If Christ is right, the world is wrong; if Christ is wrong, the best men and women of all the ages have been dupes and He is the greatest imposter of all time, the arch-deceiver of mankind.

Unless we are prepared to brand Him who has done most to ennoble mankind an imposter or fool, we must acknowledge Him to be God. It is either Christ the imposter or Christ the Son of God. Knowing Him to be the most perfect being among mankind, He must be what He says He was, God, and therefore our destiny is what He declared it to be.

He tells us that this life is only the way to everlasting life and that the best way to reach eternal life is to fulfill properly the duties of this life. He declares that true peace is not that which the world gives, but what comes by living for Him, and realizing that we are on our way to Him, our Happiness, our God, our Father. We are on our way home, our true home.

Through Christ we have been made members of the heavenly family,—a thought when fully realized that will give us peace which the world can neither give nor take away. It is a peace based on the certainty of God's promise that if we do His will in this life, we shall share His glory forever in the life beyond. The hope of one day being members of the heavenly family will inspire us, as it has those of all the centuries, to do our part manfully in this world, looking forward to our eternal inheritance. In this way we shall live orderly lives, ruled and directed by God's holy will,—disciplined lives which will conduct us to participation in the life divine.

NON-CATHOLIC TESTIMONY

"The crowd of unknown saints whose names fill the calendars, and live some of them only in the titles of our churches, mainly represent the age of heroic spiritual ventures, of which we see glimpses of St. Boniface, the Apostle of Germany; of St. Columban and St. Gall wandering from Ireland to reclaim the barbarians of the Burgundian deserts and of the shores of the Swiss lakes. It was among men like these,—men who were termed emphatically 'men of religion,'—that the new races first saw the example of life ruled by a great and serious purpose, which yet was not one of ambition, or the excitement of war; a life of deliberate and steady industry, of hard and uncomplaining labor, a life as full of activity in peace, of stout and brave work as a warrior's was wont to be in the camp, on the march, in battle. It was in these men and in the Christianity which they taught, and which inspired and governed them, that the fathers of our modern nations first saw exemplified the sense of human responsibility; first learned the nobleness of a ruled and disciplined life; first enlarged their thoughts of the uses of existence; first were taught the dignity and sacredness of honest toil."

Dean Church, *Influences of Christianity upon National Character*, p. 125.

PART III
STATEMENTS
OF NON-CATHOLICS
WHO HAVE BECOME CATHOLICS

JOHN L. STODDARD

John L Stoddard was born in 1850. He studied theology in the Yale Divinity School. For 25 years he was the foremost lecturer in the English speaking world. He became a Catholic in 1920.

“When I am asked what I have found within the Catholic Church superior to all that Protestantism gave me, I find that language is inadequate to express it. One thinks of the familiar metaphor of a stained-glass window in a vast cathedral. Seen from without by day, this seems to be an unintelligible mass of dusky glass. Viewed from within, however, it reveals a beautiful design, where sacred story glows resplendently in form and color. So it is with the Church of Rome. One must enter it to understand its sanctity and charm.

“When I reflect upon that Church’s long, unbroken continuity extending back to the very days of the Apostles; when I recall her grand, inspiring traditions, her blessed Sacraments, her immemorial language, her changeless creed, her noble ritual, her stately ceremonies, her priceless works of art, her wondrous unity of doctrine, her ancient prayers, her matchless organization, her Apostolic authority, her splendid roll of Saints and Martyrs reaching up

like Jacob's ladder, and uniting earth and heaven; when I reflect upon the intercession for us of those Saints and Martyrs, enhanced by the petitions of the Blessed Mother of our Lord; and, last not least, when I consider the abiding presence of the Saviour on her altars;—I feel that this One, Holy, Apostolic Church has given me certainty for doubt, order for confusion, sunlight for darkness, and substance for shadow. It is the Bread of Life, and the Wine of the Soul, instead of the unsatisfying husks; the father's welcome, with the ring and the robe, instead of the weary exile in the wilderness of doubt. It is true the prodigal must retrace the homeward road, and even enter the doorway of the mansion on his knees; but, within what a recompense!

“Favored are those who from their childhood up are nurtured in the Catholic Church, and to whom all her comforts, aids, and Sacraments come no less freely than the air and sunshine.

“Yet I have sometimes wondered whether such favored Catholics ever know the rapture of the homeless waif, to whom the splendours of his Father's house are suddenly revealed; the consolation of the mariner whose storm-tossed vessel finally attains the sheltered port; the gratitude of the lonely wanderer, long lost in cold and darkness, who shares at last, however undeservedly, the warmth and light of God's great spiritual Home!”

Rebuilding a Lost Faith, p. 221.

ALBERT VON RUVILLE

Albert Von Ruville was born in 1855. He is Professor of History at the University of Halle-Wittenberg, and the author of *The Life of William Pitt, Earl of Chatham*, in three volumes. He became a Catholic in 1909.

“When a man has taken an important step in a new direction, which affects the future course of his life, he will ask himself, perhaps repeatedly, whether what he has done was right or wrong. It has not been so with me. After I had once accepted the Catholic Faith such thoughts never entered my mind. Now at last I comprehended the power of the Catholic Church over men of every class, every profession, every degree of education. She has a gift to bestow which nothing on earth can equal, a gift which can benefit every believer, sanctifying the body by filling the soul with heavenly light.

“Looking back I should like to call attention to one point. I have been practically free from the inner conflicts which are supposed to be inseparable from such changes. My aim was the Truth, and after I had found this in Jesus Christ, my aim was Jesus Christ. To come as close to Him as possible was my longing, even unto the full union in the Holy Sacrament of the Altar.

"A Church has only a right to exist insofar as it is a means to bring men nearer to Christ. I was compelled to become a Catholic; there was no choice. And had the Catholic doctrine been explained to me thirty years ago, I believe I should then have become a Catholic.

"As far as I am concerned I can joyfully acknowledge that since the time of my conversion no evil has come to my notice in the Catholic Church, nothing but purity and sanctity. In the Protestant Church I found much that was beautiful and good, but yet many weighty and grave defects, and there were no visible remedies at all for their removal except the one which is expressed in the call back to Holy Church."

Back to Holy Church, p. 33.

THOMAS DWIGHT

Thomas Dwight, M.D., LL.D., Professor of Anatomy at Harvard, became a convert to the Catholic Faith after years of study and religious inquiry. His statement follows:

"It has often been said by those outside of the Church that they cannot see how a Catholic can be

a man of science, nor how a man of science can be a Catholic. It may be that it is my duty, on account of the position I have the honor to hold, to give to both of these classes such poor help as I can.

“The Catholic rejoices by his faith not only in a grander view of creation, but in one far more in accord with true science than the atheistic or pantheistic one offered us by the so-called science of the day. I may say with Brunetière that ‘Faith is not opposed to reason in any way.’ It simply introduces us into a new world to which reason by itself has no access.

“Faith enlightens us on matters above the reach of reason. It aids reason, ennobles reason, completes reason, and if I may say it, crowns reason.”

Thoughts of a Catholic Anatomist—Preface.

HENRY LIVINGSTON RICHARDS

Henry Livingston Richards was born in the year 1814 and ordained a minister of the Episcopal Church in 1839. Eight years afterwards he became a convert to the Catholic Faith. He writes thus of a Catholic service at which a former Protestant minister was the officiating priest:

“It seemed like a foretaste of the worship of heaven. Father Forbes gave us one of the most powerful, impressive and eloquent sermons I ever

listened to on the love and condescension of Almighty God in visiting this world to redeem and save us. I am not ashamed to say that I wept like a child. I noticed two Protestants present. How I did pray that they be converted to the Truth and led into the beautiful pastures of Christ's Holy Church. I was struck with the contrast between the Catholic Church and the Episcopal.

"Oh, great and holy and beautiful is Holy Mother Church and I felt to-day like exclaiming with St. Augustine: 'Too late have I know thee, O Ancient and Eternal Truth! Too late have I known thee, too late have I loved thee!'"

A Loyal Life, p. 257.

CHARLES WARREN STODDARD

Charles Warren Stoddard, distinguished writer, was born in 1845 and became a Catholic in 1869. Describing his First Communion he wrote:

"The love which casteth out all fear filled me to overflowing with unspeakable peace. Alone in my chamber at home, all that day I wondered if I could ever again stain my lips with even a careless word; wondered how this mighty privilege can be neglected or abused by those whose birthright it is; wondered what there could be to long for, or to live for, or to

hope for, beyond the pale of the one true Church, into whose majestical bosom I had been received.”

A Troubled Heart and How It Was Comforted at Last.

JAMES FIELD SPALDING

James Field Spalding was born in 1839. For twenty-two years he was a Protestant Episcopal clergyman. He entered the Catholic Church in 1892.

“It was the genuine authority which the Catholic Church proves herself to possess, set forth by thinkers like Saint Augustine among the ancients and Cardinal Newman among moderns, which makes such a strong appeal to me, when brought to consider my obligation to truth. Although after my submission to the Church there followed a period of storm and stress, the end reached, by God’s mercy, was the peace which can be found only in the certainty and reality of the Catholic faith.

“In now adding my atom of testimony to truth, I may possibly aid some who are weighing the matter, perhaps long tossed upon the waters of unrest, still striving and struggling. However, many complications may arise in the minds of thinking people as they face the great question, ‘What and where is the

genuine religion of Jesus Christ?"—and there were never so many complications as to-day—more and more will it be found that but one organization in the world can satisfy, for but one conserves the essential idea of the Church, the Divine Institution, God's revelation speaking with His authority to men.

"It is little for one or many to meet trial, discouragement, opposition, persecution. It is a joy to suffer and endure for the truth of God."

The World's Unrest and Remedy.

KEGAN PAUL

Kegan Paul was born in 1828, and educated at Eton and Exeter College, Oxford. For twenty-three years he was in the ministry of the Church of England. In 1890 he entered the Catholic Church.

"The blessings of the true Church are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of Penance, the fervour of my first Communion, were as nothing to what I feel now. Day by day the mystery of the altar seems greater, the unseen world nearer, God more a Father, Our Lady more tender, the great company of saints more friendly—if I dare use the word—my guardian angel closer to my side. All human relationships be-

come holier, all friends dearer because they are explained and sanctified by the relationships and the friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessing He has given me outweighs them all. May He forgive me that I so long resisted Him and lead those I love unto the fair land wherein He has brought me to dwell."

Principal Motives, etc.

JOHN HENRY NEWMAN

John Henry Newman was born in 1801. He is the most distinguished graduate of Oxford. For twenty-four years he was a clergyman of the Church of England. In 1845 he became a Catholic.

"From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt.

"From the day I became a Catholic to this day, now close upon thirty years, I have never had a mo-

ment's misgiving that the communion of Rome is that Church which the Apostles set up at Pentecost, which alone has the adoption of the sons, and the glory, and the covenants, and the revealed law, and the service of God, and the Promises, and in which the Anglican communion, whatever its merits and demerits, whatever the great excellence of individuals in it, has, as such, no part. Never have I for a moment hesitated in my conviction, since 1845, that it was my clear duty to join the Catholic Church, as I did then join it, which in my own conscience I felt to be divine. Persons and places, incidents and circumstances of life, which belong to my first forty-four years, are deeply lodged in my memory and my affections; moreover, I have had more to try and afflict me in various ways as a Catholic than as an Anglican; but never for a moment have I wished myself back; never have I ceased to thank my Maker for His mercy in enabling me to make the great change and never has He let me feel forsaken by Him or in distress, or any kind of religious trouble.

"I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold. I hold, and ever have held, that her Sovereign Pontiff is the center of unity and the Vicar of Christ; and I ever have had, and have still, an unclouded faith in her creed and in all its articles; a supreme satisfaction in her worship, discipline, and teaching; and an eager longing, and a hope against

hope, that the many dear friends whom I have left in Protestantism may be partakers of my happiness. . . . Return to the Church of England! No! the net is broken and we are delivered. I should be a consummate fool (to use a mild term) if in my old age, I left the land flowing with milk and honey, for the city of confusion and the house of bondage."

RONALD A. KNOX

Ronald Knox is a son of the Anglican Bishop of Manchester, England. He was born in 1888; was educated at Eton and Balliol College, Oxford; became a clergyman of the Church of England, and was elected a fellow of Trinity College, Oxford, in 1910; he entered the Catholic Church in 1916.

"I suppose it is inevitable that after the question, 'Why did you become a Roman Catholic?' Anglicans and others should proceed to the question, 'What does it feel like?'

"In answer to this, I can register one impression at once, curiously inconsistent with my preconceived notions on the subject. I had been encouraged to suppose, and fully prepared to find, that the immediate result of submission to Rome would be the sense of having one's liberty cramped and restricted in a

number of ways, necessary no doubt to the welfare of the Church at large, but galling to the individual. I have been overwhelmed with the feeling of liberty, the glorious liberty of the sons of God. It was not till I became a Catholic that I became conscious of my former homelessness, my exile from the place that was my own. I now found ease and naturalness, and stretched myself like a man who has been sitting in a cramped position. I found harbourage, the resting place which God has allowed to His people on earth."

A Spiritual Æneid. Prologue.

THOMAS W. ALLIES

Thomas W. Allies, born in 1813, educated at Eton and Oxford, spent fourteen years in the Anglican ministry. Then in 1850 he entered the Catholic Church.

"Whither, then, shall I turn but to thee, O glorious Roman Church, to whom God has given, in its fullness, the double gift of ruling and of teaching? . . . Too late have I found thee, who shouldst have fostered my childhood, and set thy gentle and awful seal on my youth; who shouldst have brought me up in the serene regions of truth, apart from doubt and the long agony of uncertain years, . . . too long

sought, and too late found ; yet be it given me to pass under thy protection the short remains of this troubled life, to wander no more from the fold, but to find the chair of the Chief Shepherd to be indeed the shadow of a Great Rock in a weary land !”

The See of St. Peter. Preface.

“In becoming a Catholic there was the sense that I was entering the place of truth and goodness. Both on the moral and intellectual side, Protestantism had been to me desolate and desolating. From that hour to this I have never ceased to admire the solid, cohesive structure of Catholic truth, the world-conquering force of Catholic charity. So, I doubt not, it will be to the latest hour of my being ; and combined with the sense of security and of love, which has a worthy object in the harbour where I now am, will be the feeling of the wretchedness one has undergone in the desolate tracts swept over by the currents of human opinion, and marked in so many different paths by the traces of human ambition and natural desire. O Church of the living God, Pillar and Ground of Truth, fair as the moon, bright as the sun, terrible as an army in battle array, O Mother of Saints and Doctors, Martyrs and Virgins, clothe thyself in the robe and aspect, as thou hast the strength of Him whose Body thou art, the Love for our sake Incarnate. Shine forth upon thy lost chil-

dren, and draw them to the double fountain of thy bosom, the well-spring of Truth and Grace."

A Life's Decision—final chapter.

ELIZABETH BAYLEY SETON

Elizabeth Bayley Seton was the Foundress of the Sisters of Charity. She was born in 1774 and became a Catholic in 1805.

"On the 14th of March, 1805, I was admitted to the true Church of Jesus Christ, with a mind gratified and satisfied, as that of a poor ship-wrecked mariner on being restored to his home.

"I seemed then to be admitted to a new life and to the peace which passeth all understanding; and with David I now say, 'Thou hast saved my soul from death, my eyes from tears, and my feet from falling'; and certainly I most earnestly desire to walk before Him in the land of the living, esteeming my privilege so great, and what He has done for me so far beyond my most lively hopes, that I can scarce realize my own happiness."

ROBERT HUGH BENSON

Robert Hugh Benson was a son of Archbishop Benson of Canterbury, the ecclesiastical head of the Church of England. He was born in 1871, and edu-

cated at Eton and Trinity College, Cambridge. He served in the Anglican Ministry for nine years, and entered the Catholic Church in 1903.

“Cardinal Newman compares, somewhere, the sensations of a convert from Anglicanism to those of a man in a fairy story, who, after wandering all night in a city of enchantment, turns after sunrise to look back upon it, and finds to his astonishment that the buildings are no longer there; they have gone up like wraiths and mists under the light of the risen day. So the present writer has found. He no longer, as in the first months of his conversion, is capable of comparing the two systems of belief together, since that which he has left appears to him no longer a coherent system at all. There are, of course, associations, memories, and emotions still left in his mind—some of them very sacred and dear to his heart; he still is happy in numbering among his friends many persons who still find amongst those associations and memories a system which they believe to be the religion instituted by Jesus Christ; yet he himself can no longer see in them anything more than hints and fragments and aspirations detached from their center and reconstructed into a purely human edifice without foundation or solidity. Yet he is conscious of no bitterness at all—at the worst he experiences sometimes a touch of impatience merely at the thought of having been delayed so long by shadows from the

possession of divine substance. He cannot, however, with justice, compare a dream with a reality. He has abandoned, therefore, the attempt—which lack of leisure in any case would make practically useless—to place side by side with his drowsy memories of Anglicanism the story of his vivid adventures under the sunlight of Eternal Truth.”

Confessions of a Convert.—Preface.

ORESTES A. BROWNSON

Orestes A. Brownson was one of the keenest intellects that America has known. Before his conversion, which occurred in 1844, he wrote:

“We had wandered in darkness, stumbling from error to error, with downcast look and saddened heart, craving for freedom and finding only bondage.”

After his conversion he says:

“It is not easy to conceive the sense of freedom and relief one experiences in passing from Rationalism or any other form of Protestantism to Catholicity. The convert to the Church is the prisoner liberated from the Bastile; a weight is thrown from his shoulders, the manacles fall from his hands and the fetters from his feet; he feels as light and as free as the air, and he would chirp and sing as the bird. This world

changes its hue in his eyes; and he runs and leaps under the blue sky of a boundless universe. His thought, his mind, his very soul, is lighted up, and revels in the freedom of universal truth. He feels that he has something whereon he can stand, that he has no longer to bear up the Church, but the Church can bear him up. He is conscious of an unfailing support, and no longer fears that he is in danger every step he takes of having his footing give way and of falling through. His heart bounds with a sense of unlimited freedom, and with a joy unspeakable."

SIR FRANCIS BURNAND

Sir Francis Burnand was born in 1836, and was educated at Eton and Trinity College, Cambridge. For twenty-six years, from 1880 to 1906 he was editor of "Punch," England's famous comic weekly. Sir Francis had become a Catholic at the age of 21. Forty-six years after his conversion he wrote:

"Never for one single second at any period of my life have I repented of or regretted the step I then took."

Recollections and Reminiscences.

ISAAC THOMAS HECKER

Isaac Thomas Hecker was born in 1819. After years of inquiry he finally became a Catholic in 1845. He was the founder of the "Catholic World."

"I feel very cheerful and at ease since I have consented to join the Catholic Church. Never have I felt the quietness, the immovableness, and the permanent rest that I do now. It is inexpressible."

"Catholic World," Dec., 1890.

JOYCE KILMER

Joyce Kilmer was born in 1886. He became a Catholic in 1913. He was killed in action on July 30, 1918. Shortly before his death he wrote:

"Pray that I may love God more. . . . Except while we are in the trenches I receive Holy Communion every morning, so it ought to be all the easier for me to attain the object of my prayers. I got Faith, you know, by praying for it. I hope to get Love the same way."

FREDERICK LUCAS, M. P.

Frederick Lucas was born in 1812 and entered the Catholic Church in 1839. He founded the London "Tablet."

"As a child who has lost himself, he knows not where, far from home, returns weeping and weary to his mother's breast, so after long wandering in darkness, seeking for truth, but finding no rest because I could find no certainty, I have at length come, tired out with profitless labor, to find repose and consolation within that temple whose eternal gates are ever open to invite the weary and erring pilgrim to enter in. . . .

"I have accepted the invitation; I have entered in; and within I have found, not the mutilated limbs of truth, but the glorious virgin herself, in all her celestial radiance.

"It seems to me that a person who separates from the religious society in which he has been born and educated for the purpose of joining another which is little known to those whom he is leaving, and which, although little known, is yet much disliked and bitterly condemned, owes it both to them and to himself to furnish some explanation of the reasons by which he has been guided. . . . Now in casting my eyes over the entire history of Christianity, I saw one striking fact which was too obvious to be misunderstood. Anterior to the schism between the Eastern

and Western Churches, the great bulk of Christians were united under the supremacy of the Bishops of Rome, in a society the organization of which had been perpetuated by a regular transmission of authority such as I have described, and which contained within itself unity of faith and practice. I found, too, that every collection of individuals who, either before or since, had disunited from communion with Rome had, most of them, lost this primitive and perpetual organization; had, all of them, cut themselves off at the same time from the principle of unity. . . . Look at all and each of the Churches which have separated from Rome. Every one of them contains within itself the principle of discord, of disunion, of diversity of faith. Follow the teaching of any one of them, and the doctrine of Christ is no longer one, but many, varying with colour, climate, longitude, temper, disposition, and parentage. Look again at the Churches in communion with Rome: you behold unity, concord, agreement. You behold also a principle which, against all human probabilities, in spite of all human risks and dangers, has maintained unity and agreement of faith, and along with that vital soundness and energy for the propagation of the faith. Everywhere else I beheld discord: here, and here only, I beheld concord. Here, then, I saw abundant reason for a presumption in favour of the Catholic Church."

My Reasons for Becoming a Catholic.

HENRY EDWARD MANNING

Henry Edward Manning was born in 1808, and was educated at Harrow and Oxford University. He was a clergyman in the Church of England, and in 1851 became a Catholic. He died Cardinal Archbishop of Westminster in 1892.

“From the hour I saw the full light of Catholic faith, no shade of doubt has ever passed over my reason or my conscience. I could as soon believe that a part is equal to the whole, as that Protestantism, in any shape, from Lutheranism to Anglicanism, is the Revelation of the day of Pentecost.”

Letter to Archbishop Lynch, Toronto.

BASIL WILLIAM MATURIN

Basil William Maturin was born in Ireland in 1847, the son of a Protestant minister. After twenty-seven years as a clergyman in the Church of England, he became a Catholic in 1897.

“It is only as the years go by that one realizes how far one has travelled from one’s former standpoint, and how great the change is. I do not mean so much in the details of faith, as in the whole comprehensive idea of what the Church is, and what it is to be in a Church that is always conscious of its

own Divine authority and commission, and makes it felt from the highest to the lowest. You feel that you are in an organization that has endured the test of time and the assaults of many antagonists, whose foundations are built into the solid Rock against which the Gates of Hell cannot prevail, that you breathe an atmosphere in which your own weak faith is braced and strengthened by the faith of a vast multitude, and is supported by an authority upon which you can rest. You feel indeed like an exile who has returned to his Fatherland. There is a strange sense of coming to land, and amongst a people to whom you always belonged, though you did not know it.

“To one who, like myself, came into the Church when middle life was well past, there has not been much of the sense of exultation which some have spoken of, still less has there ever been any feeling of bitterness or contempt for what I have left. But there has been an ever-deepening sense of certainty and security and peace, with moments of intense realization of the glory and the strength of the City of God whose Walls are salvation and whose Gates are peace.”

The Price of Unity.

JOHN MITCHELL

John Mitchell was born in 1870, and entered the Catholic Church in 1907. Theodore Roosevelt, while President of the United States, wrote of Mitchell: "The farther I have gone down into him, the better he proves to be."

"My conversion pleased my wife, as a matter of course, but that was not the motive that guided me in the matter. I had carefully investigated the subject and had long since made up my mind that I wanted to die in the Catholic faith.

"I am going to do my utmost to be a good Catholic and not one, of whom there are so many in the world, who use the Catholic Church only when they are in sore distress. I want to be a consistent Catholic and a useful one."

RT. REV. DR. W. CROKE ROBINSON, M. A.,

Fellow of New College, Oxford.

"I loved the English Church intensely. It was associated with everybody and everything dear to me, from my first dawn of consciousness. From a wordly point of view, to change my faith was to lose everything dear to me, and to gain nothing. It meant the wreck of one's life, shattered nerves, and,

for all I knew, absolute destitution. Can it be wondered that I felt reluctant to take the step? I have always accounted it as nothing short of a signal miracle of God's grace by which a conversion like mine was brought about. Forever and forever blessed be His holy name and the intercession of His Blessed Mother."

REV. GEORGE SPENCER

"It is now time to set down the principal steps by which it pleased God gradually to overcome my prejudices against the Catholic Church. In my early education I heard very little about the Catholic Church. I had been taught, in general terms, that it was full of errors and superstitions, that at the glorious era of the Reformation Luther had begun the work of dispelling the darkness with which the spiritual power of the Popes had covered the world, and that England was one of the favoured nations which had shaken off the yoke, and had adopted the most admirable system of faith and worship of any of the reformed churches. This is the general statement of the case, which has been handed down from father to son since the days of Queen Elizabeth. If it be asked how people can suffer themselves to be so imposed upon, I can only answer, that men will readily believe what flatters their personal or their

national vanity, and, therefore, the English have received this tale with ready credulity; and hardly one in a thousand stops to doubt what comes confirmed by such weight of authority and what he naturally desires to be true. At one time, perhaps, I should have assented to principles like these, but I did not hold them long when I began to think for myself. . . . In my present situation, every new inquiry to which the course of my studies leads me, and every conversation I have with my Protestant brethren whom I occasionally meet, assure me more and more that if there is a true religion upon earth, it is the Catholic Church, and that in joining that Church I have done what, if I live according to its holy precepts, insures to me in this life the possession of true peace of heart, and will lead me to eternal happiness in the next."

From the account of his conversion from the
Protestant Episcopal Church of England.

SIR BERTRAM WINDLE

Professor of Anthropology at St. Michael's College and Special Lecturer on Ethnology in the University of Toronto.

"The book which was largely instrumental in making a Catholic of me was Littledale's *Plain*

Reasons Against Joining the Church of Rome, which some friend sent to me when I was embarked upon this course of reading. And certainly, after I had finished it, the step which I had previously regarded as at least possible seemed now one which could never be taken. Whilst in this frame of mind I was walking down a street, idly looking into the shop windows, when in those of a Catholic repository I saw a book which purported to deal with that of which I was then thinking. I went in at once and bought it and I suppose I need hardly say that it was *Catholic Controversy*, by the dear friend of my later days, Dr. Ryder. I carefully studied both these books together, and, baffled by their discrepancies, determined to select some dozen or so of the most divergent passages and consult the original authorities. A few hours spent in a good library stocked with the Fathers sufficed to enable me to make up my mind. The die was cast, and I was received into the Church. And now I should like to know which of those two books made a Catholic of me? For I should probably never have read *Catholic Controversy* if I had not first read Littledale."

"Possibility of the reunion of the Anglican Catholic and Roman Catholic faiths, separated since the time of Henry VIII, was voiced last night at the convention of Protestant Episcopal priests. The meeting closed to-day with a high mass at St. Clement's Church.

"Rev. Joseph G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York, advanced three bases on which a reunion might be sought, while Bishop Irving P. Johnson of Colorado emphasized the fact that Anglicans and Romans have the same sacraments, creeds, scriptures and ministry. Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill., deplored the divisions in the church as 'a scandal and a sin' and discussed the problem of reunion.

"Bishop Thomas F. Gailor, president of the National Council of the Episcopal Church, urged loyalty 'as good Catholics' to the Episcopal communion.

"Dr. Barry's three points for reunion are:

1. Concurrence in the belief that Christ conferred primacy upon St. Peter and the bishops of Rome succeeding him.

2. Agreement that church jurisdiction should be allocated to the pope.

3. Belief in 'an infallibility which is the mind of the church through the pope as its organ of statement, and which is authenticated by its recognition by the whole church.' "

"Boston Transcript," May, 1924.

